



BOOK THIRTY-NINE

Entry into the Realm of Reality

THUS HAVE I HEARD. At one time the Blessed One was in Sravasti, in a magnificent pavilion in the garden of Anathapindada in the Jeta grove, together with five thousand enlightening beings, led by Samantabhadra, the universally good enlightening being, and Manjushri. The names were Endowed with Perspicacious Knowledge, Endowed with Essential Knowledge, Endowed with Unattached Knowledge, Endowed with Blossoming Knowledge, Endowed with Sunlike Knowledge, Endowed with Moonlike Knowledge, Endowed with Undefined Knowledge, Endowed with Adamantine Knowledge, Endowed with Unemotional Knowledge, Endowed with Radiant Knowledge, Starlike, Mountainlike, Jewellike, Unattached, Flowerlike, Undefined, Sunlike, Resplendent, Dispassionate, Radiant, Jewel Energy, Great Energy, Knowledge Thunderbolt Energy, Undefined Energy, Energy of the Sun of Truth, Virtue Mountain Energy, Energy of the Light of Knowledge, Universal Glorious Energy, Universal Light Energy, Earth Matrix, Sky Matrix, Lotus Calyx, Jewel Matrix, Sun Matrix, Matrix of Virtues, Matrix of the Ocean of Truths, Matrix of Radiance, Matrix of Origination, Matrix of Lotus Splendor, Good Eye, Pure Eye, Undefined Eye, Unobstructed Eye, All-Seeing Eye, Perceptive Eye, Observant Eye, Lotus Eye, Adamantine Eye, Jewel Eye, Space Eye, Universal Eye, Celestial Crown, Crown of Jewels Which Give Birth to All Buddhas, Crown Beyond All Worlds, All-Illumining Crown, Invincible Crown, Crown of Jewels Illuminating All Things in the Cosmos, Crown of the Essence of Enlightenment, Radiant Crown, Crown of Jewels Inset with the Lion Thrones of All Buddhas, Crown Illuminating the Space of the Whole Cosmos, Crest of Lord Brahma, Crest of the Lord of Dragons, Crest of Lights Emanated by All Buddhas, Crest of the Essence of Enlightenment, Crest of Most Excellent Jewels of the Sound of the Ocean of All Vows, Crest of a Spew of Jewels Emanating the Halos of All Buddhas, Crest Adorned with Jewels Showing the Nondifferentiation of All Surfaces of Space, Crest Covered with a Net of the Finest Jewels Representing the Lights Magically Produced by All Buddhas, Crest of Sounds of the Wheel of Teaching of All Buddhas, Crest Uttering the Names of Everything in Past, Present, and Future, Great Light, Undefined Light, Light of Undefined Energy, Jewel Light, Dispassionate

Light, Star Light, Light of Truth, Light of Peace, Sun Light, Magical Light, Celestial Light, Torch of Virtue, Torch of Knowledge, Torch of Truth, Torch of Superknowledge, Torch of Light, Flower Torch, Torch of Enlightenment, Torch of Brahma, Torch of Universal Illumination, Jewel Torch, Brahma Sound, Ocean Sound, Earth Roaring Sound, Voice of a World Leader, Sound of Mountains Colliding, Voice Pervading All Universes, Sound Emitted by the Ocean of All Universes, Sound of Crushing All Armies of Demons, Sound Emitted by All Didactic Devices of Great Compassion, Sound of Stopping the Sufferings of All Worlds and Giving Comfort, Born of Truth, Born of Excellence, Born of Knowledge, Born of a Polar Mountain of Virtue, Born of Radiance of Virtues, Born of Splendor, Born of Universal Illumination, Born of Great Kindness, Born of a Store of Knowledge, Born of the Family of Buddhas, Glowing Splendor, Preeminent Splendor, Exalted Splendor, Radiant Splendor, Splendor of Truth, Splendor of the Moon, Splendor of the Sky, Jewel Splendor, Splendor of Brilliance, Splendor of Knowledge, Mountain Lord, Lord of Truth, Lord of the World, Lord Brahma, Lord of the Masses, Lord of Gods, Lord of Peace, Immutable Lord, Mighty Lord, Eminent Lord, Supremely Tranquil Voice, Unobstructed Voice, Voice of Earth, Voice of the Ocean, Voice of Thunder, Voice of the Light of Truth, Voice of Space, Voice of the Roots of Goodness of All Beings, Voice of Encouragement of All Past Vows, Jewel Awareness, Knowing Awareness, Spacelike Awareness, Unattached Awareness, Undeified Awareness, Purified Awareness, Awareness of All Times, Powerful Awareness, All-Observing Awareness, Awareness of Ways to the Reality Realm.

Beginning with these, there were five thousand great enlightening beings, all of whom had undertaken the acts and vows of universally good enlightening beings and were unhindered in their sphere of action, pervading all buddha-lands. They manifested boundless bodies, going to all buddhas. The sphere of their unobstructed eye was pure, seeing the miracles of all buddhas. They had attained to infinity in revelations, ceaselessly approaching the entries into enlightenment of all buddhas. Their illumination was measureless, having attained the light of knowledge of principles and didactic devices of the ocean of teachings of all buddhas. They could explain virtues forever, through purity of intellectual powers. They were unfettered in the purity of the realm of knowledge vaster than space, being able to appear in the world in any physical form they wished. They were clear-sighted, knowing the realm of beings to be void of beings or souls. They had spacelike knowledge, pervading all universes with a net of lights.

There were also five hundred hearers with great spiritual powers, all of them perfectly aware of the essence of true reason and the principles of truth. They had arrived at direct witness of the limit of reality, had penetrated the nature of phenomena, had gotten out of the ocean of existence and into the realm of space of those who have arrived at suchness, had stopped their propensities and habits and were beyond regression, dwelled in the abode of nonattachment and nonobstruction, were in a state as tranquil

as space, had cut off all doubt in Buddha, and had entered the path intent on the ocean of buddha-knowledge.

There were also world rulers, who had served past buddhas, who had accomplished the welfare and happiness of all beings, who were unsolicited benefactors, who had accomplished the protection of others, who had entered into the bliss of the highest knowledge in the world, who were never indifferent toward sentient beings, who issued from the realm of the buddha-teaching, who had accomplished the preservation of the buddha-teaching, who vowed to sustain the lineage of buddhas, who were oriented toward birth in the family of buddhas, who sought omniscient knowledge.

At that time it occurred to those enlightening beings and their companions, to those hearers of great spiritual powers, and to those world rulers and their companions, "It is not possible for celestials or humans to understand or enter into or focus on or know or cognize or think about or perceive clearly or distinguish or elucidate or establish in the body and mind of other beings the sphere of the enlightened, the realm of knowledge of the enlightened, the basis, the power, the fearlessness, the concentration, the state, the mastery, the body, or the knowledge of the enlightened, except by the support, the magic, the empowerment, and the past vows of the enlightened, by having the qualities of roots of goodness perfected by past buddhas, by being in the charge of spiritual benefactors, by purification of faith, liberative means, and knowledge, by attainment of illumination of higher devotion, by purification of the higher will of enlightening beings, and by the proceeding of the higher will on the undertaking of realizing omniscience. May the Buddha show us, enlightening beings and sentient beings—according to our dispositions, different mental capacities, different orientations, different perceptions, different languages, different attainments, different masteries, different stages, different purity of faculties, different mental efforts, different realms of thought, focus on different qualities of buddhahood, and orientation toward various teachings—his past procedure toward omniscience, and show us his past undertaking of the vows of enlightening beings, his past purification of the spheres of the transcendent ways of enlightening beings, the wonder of his past accession to the stages of enlightening beings, his past fulfillment of the undertakings of the spheres of practices of enlightening beings, the appearance of his past accomplishment of the vehicle of enlightening beings, his past purification of the embellishment of the path of enlightening beings, the arrays of his past accomplishments of the ocean of ways of emancipation of enlightening beings, the splendors of the ocean of spiritual transformations he experienced in the past as an enlightening being, the oceans of his past efforts as an enlightening being, the oceans of his spiritual transformations on the threshold of perfect enlightenment, the power of his spiritual manifestations in turning the wheel of truth as a buddha, the oceans of spiritual transformations involved in buddha-land purification, the Buddha's methods of guiding sentient beings to liberation, the Buddha's lordship of the city of principles of omniscience, the Buddha's revelations of the paths of all

sentient beings, the Buddha's transfigurations entering into the states of all beings, the Buddha's receiving of gifts from beings, the Buddha's presentations of teachings on right giving to all sentient beings, the Buddha's projection of the image of Buddha into the mental states of all beings, the Buddha's displays of miracles to sentient beings, the Buddha's miracles of teaching and admonishing sentient beings, and the Buddha's inconceivable manifestations of the realms of concentration of Buddha to all beings—may the Buddha show us these things.”

Then the Buddha, knowing what the enlightening beings were thinking, entered the concentration known as “the coming forth of the lion,” a world-illuminating manifestation, of which the body is great compassion, the entryway is great compassion, the guide is great compassion, the means of access to the sky of truth is great compassion. As soon as the Buddha had entered this concentration, the magnificent pavilion became boundlessly vast: the surface of the earth appeared to be made of indestructible diamond, the surface of the ground covered with a net of all the finest jewels, strewn with flowers of many jewels, with enormous gems strewn all over; it was adorned with sapphire pillars, with well-proportioned decorations of world-illuminating pearls of the finest water, with all kinds of gems, combined in pairs, adorned with heaps of gold and jewels, with a dazzling array of turrets, arches, chambers, windows, and balconies, made of all kinds of precious stones, arrayed with jewels in the forms of all world rulers, and embellished with oceans of worlds of jewels, covered with all kinds of jewels, with flags, banners, and pennants flying in front of all the portals, the adornments pervading the cosmos with a network of light. Outside the grounds where the inexpressibly vast circle of the assembly was, there was a magnificent array of balustrades, and in each direction was a stairway consisting of a mass of jewels, adorned superbly in a well-ordered fashion.

Also the Jeta grove and buddha-fields as numerous as atoms in untold buddha-fields all became coextensive, vastly expanded, by the power of Buddha. There appeared varied arrays of all kinds of jewels, plains variously set with untold jewels, fences of uncountable jewels set around, and palm trees of various jewels arrayed in rows. Also in those lands were innumerable rivers of fragrant water, winding endlessly, filled with perfumed water, with turbulent rapids of flowers of all jewels, whirling to the right, producing the sounds of the sayings of all buddhas. There were also inconceivable rows of jewel white lotuses, trees adorned with arrays of lotus blossoms made of jewels, as well as inconceivable numbers of rows of towers of various gems, enveloped in nets of all kinds of jewels, arrays of countless jewels radiating webs of light, countless arrays of all kinds of jewels, of celestial chariots of jewels, and arrays of chests of all kinds of incense releasing banks of all fragrances. There also stood innumerable emblems of jewels, emblems of cloth, emblems surfaced with jewels, emblems of flowers, emblems of ornaments, emblems of garlands, emblems of nets of small bells made of all kinds of jewels, emblems of parasols of the finest gems, emblems of jewels pervading everywhere with their radiance, emblems of the finest jewels

resounding with the names of all buddhas, emblems of the finest jewels of leonine splendor, emblems of the finest jewels bespeaking the past efforts of all buddhas, emblems of reflections of all objects, arrays of emblems of the finest jewels, well-distributed arrays of ornaments of all kinds of emblems, standing in all quarters.

The entire sky of the Jeta grove was also adorned with inconceivable celestial cloud-palaces, countless clouds of trees of all fragrances, untold mountains of all kinds of magnificent arrays, untold sweet sounds of clouds of music and songs of praise of all buddhas, untold clouds of jewel lotuses, untold jewel lion thrones spread with celestial jeweled cloth with enlightening beings sitting on them singing beautiful eulogies of buddhas, individual pearly clouds in the forms of celestial lords facing the earth, untold clouds of webs of brilliant white pearls, untold clouds of towers of ruddy pearls, and untold clouds of diamond-raining ornaments.

What was the reason for that? So inconceivable is the virtue of the Buddha, the mass of pure qualities of Buddha, the mighty power of Buddha, the miracle of Buddha's pervasion of all worlds with one body, the display by all buddhas of the array of all buddha-lands in one body, the buddhas' display of the reflections of all phenomena in a single atom, the buddhas' display of the succession of all buddhas of past ages in one pore, the buddhas' illumination of the stream of atoms in all worlds with a single beam of light, the buddhas' pervasion of all buddha-lands with clouds as numerous as atoms in all worlds emitted from one pore, and the buddhas' display of the ages of becoming and decay of all worlds in a single pore: as the Jeta grove was in this way purified as a buddha-field, so were all worlds in the ten directions, throughout the space of the cosmos, likewise purified, appearing adorned, decorated, with the body of the Buddha clearly manifest therein, all together in the Jeta grove, filled with enlightening beings, with the ocean of Buddha's audience standing in orderly ranks, clouds raining all kinds of adornments, lights of energy of all jewels, decorations raining from clouds of all jewels, decorations covered with clouds of arrays of all lands, ornaments raining from clouds of all celestial bodies, ornaments raining from clouds of all flowers, flowery ornaments pervading space, clouds of all kinds of cloth raining robes of various colors, ornaments continuously showering densely from clouds of all kinds of garlands and wreaths, ornaments showering in the forms of all beings from clouds of various incenses hovering everywhere, ornaments of fine powders, dense webs of jewels, raining from clouds of webs of flowers made of all jewels, ornaments of clouds of all kinds of precious banners and pennants held by celestial maidens and carried around the sky, ornaments of lotuses of all jewels with circles of leaves of various gems set atop poles with filaments hanging down, their rustling producing sweet sounds, and ornaments of garlands of various jewels on the body of Buddha, a network of images of all jewels—all of these appeared there.

As soon as the Buddha had entered this "coming forth of the lion" concentration of buddhas, from the buddha-land of a buddha named King of Splendorous Illuminating Radiance, in the world Golden Cloud Lamp

Emblem, which was to the east, beyond as many oceans of worlds as atoms in untold buddha-lands, a great enlightening being named Light from the Origin of the Vows of the Illuminator, given leave by that buddha, left that vast assembly and came to this world Endurance along with as many enlightening beings as atoms in untold buddha-lands, adorning the sky with clouds of various magnificent arrays, showering a rain of clouds of celestial flowers, celestial perfumes, celestial jewel lotuses, celestial garlands, celestial gems, celestial ornaments, celestial jewel parasols, and fine celestial robes of various colors, setting up clouds of celestial jewel banners and pennants in the sky, filling the sky with beautiful arrays of clouds of all jewels; having come to the buddha with these, the great enlightening being and the company of enlightening beings paid respects to the Buddha, then, going to the east, magically produced towers covered with nets of jewels arranged all around, and lion thrones inside of lotuses made of the finest radiant gems, and sat on them, after having covered their bodies with ornamental webs of wish-fulfilling jewels.

From the south, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of the Treasury of All-Illumining Radiance, in the world of Diamond Ocean Womb, a great enlightening being named King of Invincible Energy, together with a company of as many enlightening beings as atoms in untold buddha-lands, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, causing all oceans of worlds to appear decked with webs of all fragrances, causing every place in all buddha-lands to appear decked with webs of garlands of all jewels, causing all groups of lands to appear decked with webs of garlands of all flowers, causing the locations of all buddha-lands to appear decked with webs of braids of all kinds of garlands, causing the congregations in all buddha-lands to be supported by a diamond ground, causing the structures of all buddha-lands to be joined with webs of all kinds of jewels, causing all worlds to appear swathed in all kinds of cloth, conjuring up images of all buddha-lands decked with webs of bundles of garlands bearing images of all jewels, causing all lands to appear decked with webs of strings of the finest radiant jewels illumining all their adornments, and causing all worlds to appear held by a foundation of webs of strings of the most excellent jewels. The great enlightening being and company came and presented all this to the Buddha, then went to the south, magically produced towers of world-illumining jewels with lion thrones inside radiant jewel lotuses, and sat thereon, covering the enlightening beings' bodies with ornamental webs of flowers made of all kinds of jewels.

From the west, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Lamp of Knowledge of the Realms of the World and the Realm of Reality, in the world Lamp Representing the Radiance of a Polar Mountain of Jewels, a great enlightening being named King of Fiery Energy of Universal Splendor, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assem-

bly, came to this world Endurance, filling all universes with clouds of mountains of fragrant banners of various colors, as many as atoms in untold buddha-lands, filling all universes with clouds of flowers of various scents, mountainous clouds of aromatic smoke of many kinds of incense, clouds of fragrances of various kinds, mountainous clouds of the finest jewels formed by lights from every hair in the shapes of all utensils, mountainous clouds of jewels like stars adorned with various spheres of light, mountainous clouds of spheres of various arrays of diamonds, mountainous clouds of jewels illuminating all worlds, mountainous clouds of the finest jewels reflecting the elements of all mountains covering the sky, mountainous clouds of the finest jewels reflecting the appearances of all buddhas, mountainous clouds of jewels resounding with the practices of enlightening beings showing the images of the past efforts of all buddhas, and mountainous clouds of the finest jewels reflecting the summits of enlightenment of all buddhas, all these clouds as numerous as atoms in untold buddha-lands, filling all universes. These the great enlightening being and company brought and presented to the Buddha; they then went to the west and magically produced towers of the finest fragrances covered with nets of pearls, and lion thrones in lotuses made of jewels presenting the appearances of the lord of gods, and sat thereon, having covered their bodies with gold and jewels and put on crowns of wish-fulfilling gems.

From the north, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Glorious Illuminator of the Space of the Cosmos, in the world Luminous Banner of Jewel Cloth, a great enlightening being named King of Unobstructed Splendor, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, producing in the sky ornamental clouds of diadems of all jewels, ornamental clouds of jeweled robes of yellow color, with a yellow glow, ornamental showers from clouds of jeweled robes emitting various fragrances, ornamental clouds of robes of the finest sunlike jewels, ornamental clouds of robes of jewels blazing with golden splendor, ornamental clouds of robes of fiery jewels, ornamental clouds of robes of various jewels reflecting all the stars, clouds of robes of jewels of pale radiance bursting into view everywhere, clouds of robes of the finest jewels blazing with radiant splendor bursting into view everywhere, and clouds of robes of the finest jewels illuminating everywhere with a radiant glow bursting into view everywhere, causing the sky to appear veiled in clouds of robes of jewels in oceanic arrays. These the great enlightening being and company offered to the Buddha; they then went to the north and magically produced towers made of the finest pearls from the sea, as well as lion thrones inside jewel lotuses, and sat thereon, having covered their bodies with nets of majestic jewels and tied starlike pearls in their topknots.

From the northeast, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Independent Eye, in the world Emanating Webs of Light Beams from All the Finest Jewels of the Earth, a

great enlightening being named Supreme Moon of Vows Emanated through the Cosmos, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, causing all worlds to be completely covered with clouds of sandalwood towers, clouds of flower towers, clouds of pearl towers, clouds of diamond towers, clouds of gold towers, clouds of towers of robes, and clouds of lotus towers. The great enlightening being and company presented these to the Buddha, then went to the northeast and magically produced towers of enormous jewels, with turrets with doors looking on all things, and lion thrones in jewel lotuses of incomparable fragrance, and sat thereon, having covered their bodies with nets of the finest flowers and put on crowns of various interlaced jewels.

From the southeast, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Dragon King, in the world Banner of Arrays of Clouds of Fragrance, an enlightening being named King of Fiery Energy of Truth, together with as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, covering the whole sky with clouds of spheres of golden light, clouds of spheres of light of jewels of infinite colors, clouds of spheres of light the color of the curl of hair between the Buddha's eyebrows, clouds of spheres of light of various jewel colors, clouds of spheres of light the color of the inside of lotuses, clouds of spheres of light the color of superb jewels like circles of branches of jewel trees, clouds of spheres of light like the knot on the head of Buddha, clouds of spheres of light the color of fine gold, clouds of spheres of light the color of the sun, and clouds of forms of the discs of the sun and moon and stars. The great enlightening being and company brought and presented these to the Buddha, then went to the southeast and magically produced towers of flowers of coolly shining pearly radiance, and lion thrones in lotuses of excellent diamonds, and sat there, having covered their bodies with the finest pearls blazing with jewel light.

From the southwest, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of Universal Light of Knowledge of the Moon of Truth, in the world Filled with Jewel Sunlight, a great enlightening being named Standard of Knowledge Scattering All Bands of Demons, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that world, came to this world Endurance, from every pore issuing, to the farthest reaches of space, shining clouds of flowers, shining clouds of all kinds of music, shining clouds of jewels, shining clouds of precious robes emitting aromatic vapors of various scents, shining clouds of lightning produced by water spirits, shining clouds of radiant jewels, shining clouds of blazing gold jewels, shining clouds of the blaze of diamonds from splendid mines, and shining clouds of eye-jewels illumining the seeds of events of past, present, and future, like the ocean of memory of the

enlightened. The great enlightening being and company presented these to the Buddha, then withdrew to the southwest and magically produced towers of great jewels illumining the cosmos, particles of a web of light beams radiating in all directions, and lion thrones in lotuses of shining jewels like fragrant lamps, whereon they sat, having covered their bodies with nets of the finest jewels from pure mines and put on crowns of the finest jewels reverberating with the sounds of the abodes of all beings.

From the northwest, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Majestic King of Radiant Splendor, in the world Containing Vows of Illumination, a great enlightening being named Flame of Knowledge of Vows of Illumination, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, emanating from every physical characteristic, every pore, every part of the body, clouds of physical images of the buddhas of past, present, and future, clouds of physical images of the enlightening beings of past, present, and future, clouds of physical images of the audiences of the buddhas of past, present, and future, clouds of images of the spheres of emanations of the buddhas of past, present, and future, clouds of embodiments of images of the past efforts of the buddhas of past, present, and future, clouds of physical images of all hearers and individual illumines of past, present, and future, clouds of images of the bodies of the buddhas of all times and the forms of the trees at their sites of enlightenment, clouds of embodiments of images of the miracles of the buddhas of past, present, and future, clouds of physical images of the rulers of the worlds of past, present, and future, and clouds of all the purified buddha-lands of past, present, and future, these all pervading space from moment to moment. The great enlightening being and company came to the Buddha, presented these, then withdrew to the northwest and magically produced towers containing the finest jewels illumining all quarters and lion thrones in lotuses made of jewels illuminating the world, and sat thereon, having covered their bodies with nets emanating unstoppable light and put on crowns of jewels whose radiance illumined everywhere.

From the nadir, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of the Banner of the Torch of Unobstructed Knowledge, in the world Radiance of the Halos of All Buddhas, a great enlightening being named Valiant One with Knowledge to Dissolve All Barriers, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, emitting from every pore the sounds of utterances of the ocean of all incantations in the world, the sounds of the clouds of the oceans of instruction of the enlightening beings of past, present, and future, sounds of the ocean of vows, undertakings, and methods of all enlightening beings, sounds of the ocean of enlightening beings' means of pervading all lands with their spheres of action, sounds of the clouds of the oceans of all enlightening

beings' means of purification and fulfillment of the ways of transcendence, sounds of the ocean of means of the accomplishments and spiritual effects of all enlightening beings, oceans of expressions of the spiritual transformations by means of which all buddhas go to the summit of enlightenment, disperse the opposition of demons, and realize enlightenment, clouds of sounds of the ocean of words used by all buddhas in turning the wheel of the teaching, expressions of the expedient means of teaching and training used to guide all people at the appropriate times, sounds of the ocean of means of teaching using methods appropriate to the aspiration, excellence of roots of goodness, and time, in order to lead to all-knowledge. Emanating these sounds, the great enlightening being and company came to the Buddha and offered them in respect, then withdrew to the nadir, magically produced towers of various mines of all kinds of jewels from the matrix of light of the palaces of all buddhas, as well as lion thrones in spaces held by lotuses inset with all jewels, upon which they sat, having put on crests of jewel emblems reflecting images of all sites of enlightenment and covered their bodies with nets of the finest jewels illumining all lands.

From the zenith, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Voice Revealing the Sphere of Universal Knowledge, in the world Description of the Inexhaustible Lineage of Buddhas, a great enlightening being named Revealing the Base of Cosmic Aspiration, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, from every physical feature, every pore, every part of the body, every limb and joint, every utterance, every article of clothing and adornment, showing images of the oceans of past efforts of all buddhas past, present, and future connected with transcendent giving which took place in all lands of the ten directions, as well as images of the receivers and the gifts, reflected in every mark and embellishment, every pore, every part of the body, every limb and joint, every utterance, every article of clothing and adornment of the company of enlightening beings as well as the buddha Vairocana; showing reflections of the oceans of their past efforts involved in transcendent morality, in transcendent tolerance—even involving showing amputation of limbs, in the transcendent energy of all enlightening beings, surging boldly forward, in the seeking and attainment of the ocean of meditations of all buddhas, in the seeking of the ultimate truth to which the wheel of teaching of all buddhas leads, in the manifestation of the embodiment of great determination which relinquishes all there is, in the joy of the vision of all buddhas, the path of all enlightening beings, and pleasing all beings, in the arrangements of purification of means of accomplishment of the ocean of vows of all enlightening beings, in the purification of the strength of the attainment of transcendent power of all enlightening beings; and showing images of the oceans of past efforts involved in the sphere of knowledge of all enlightening beings—all these reflected images bursting into plain view by clouds of all kinds of miraculous displays throughout the cosmos. The

great enlightening being and company offered these to the Buddha, then went to the zenith, magically produced towers of various arrays of diamonds as well as lion thrones of the universally good enlightening being inside emerald lotuses, and sat thereon, having covered their bodies with nets of fiery jewels and put on crowns of jewels with crests of trailing strings of diamonds vibrating with the names of the buddhas of past, present, and future.

All those enlightening beings, with their retinues, were born of the practices and vows of the Universally Good enlightening being; they had the pure eye of knowledge to see all buddhas face to face; they were endowed with the acute ears to hear the ocean of teachings of all buddhas; they had reached the ultimate transcendent attainment of the masteries of all enlightening beings; from moment to moment they issued manifestations of going to all buddhas; they were in the range of pervading all worlds with one body; they had luminous bodies appearing in the circles of the congregations of all buddhas; they were in the realm of showing the reflections of all worlds and one world contained in each other in a single atom; they had the power to guide and develop all people with appropriate timing; they were in the realm of emitting clouds of teachings of all buddhas from every pore; they had attained the knowledge that all realms of beings are like illusions; they had realized that all buddhas are like reflections; they knew that all existence, states of beings, and births are like dreams; they had pure knowledge that all developments of actions are like images in a mirror; they were intensely aware that all becoming is like a mirage; they perceived that all worlds are like emanations; they had attained the illumination of the knowledges of the ten powers of buddhas; they were fearless and mighty, able to roar the lion's roar; they had entered the inexhaustible ocean of analytic knowledge; they had attained knowledge of expressions of principles of the ocean of instruments of thought of all people; they coursed in the knowledge of the unobstructed space of the reality realm; they had attained unimpeded knowledge of all things; they had purified the spheres of superknowledges of all enlightening beings; they had the rigor to roust out all bands of demons; they stood firm in the power of knowledge of past, present, and future; they had attained unobstructed omniscience; they coursed in the space of independence; they were powerful in the space of the effortless stage of omniscience; they coursed in knowledge of the ungraspability of all existence; they had exposed the knowledge of the ocean of principles of all realms of reality; they had entered the door of nondiscriminatory knowledge of all worlds; they demonstrated the mutual interpenetration of all worlds; they manifested incarnation in all realms of being; they knew the various forms of all worlds, subtle and gross, broad and narrow; they had attained knowledge of the interpenetration of minute objects and immense lands; they could reach all buddhas in a single moment of thought; they had the body of knowledge of all buddhas; they had attained unconfused knowledge of all regions; they could pervade the ocean of all locations in a single moment of thought by mystic metamorphosis.

The whole Jeta grove became filled with enlightening beings of such immeasurable attainments, by the power of the buddhas.

The great disciples, however—Shariputra, Maudgalyayana, Mahkashyapa, Revata, Subhuti, Aniruddha, Nandika, Kapphina, Katyayana, Purnamaitrayaniputra, and so so—did not see the transfiguration of the Buddha in the Jeta grove, the adornments of the Buddha, the majesty of the Buddha, the freedom of the Buddha, the magic of the Buddha, the mastery of the Buddha, the miracle performed by the Buddha, the light of the Buddha, the power of the Buddha, or the Buddha's purification of the land; nor did they see the inconceivable sphere of the enlightening beings, the descent of the enlightening beings, the gathering of the enlightening beings, the descent of the enlightening beings, the approach of the enlightening beings, the miracle of the enlightening beings, the magic of the enlightening beings, the circles of the enlightening beings, the locations of the enlightening beings, the array of lion thrones of the enlightening beings, the mansions of the enlightening beings, the deportment of the enlightening beings, the enlightening beings' mastery of concentration, the enlightening beings' observation, the enlightening beings' emergence, the enlightening beings' vigor, the enlightening beings' offerings to the Buddha, the enlightening beings' bequest of enlightenment, the enlightening beings' development, the enlightening beings' strength, the enlightening beings' clarification of the reality-body, the enlightening beings' fulfillment of the body of knowledge, the enlightening beings' manifestation of the body of vows, the enlightening beings' perfection of the physical body, the enlightening beings' purification of excellence of attributes, the enlightening beings' array of spheres of light of eternal power, the enlightening beings' radiation of networks of light beams, the enlightening beings' emission of clouds of emanations, the enlightening beings' pervasion of the network of all regions, or the transfiguration of the sphere of actions of enlightening beings.

Why didn't the disciples see any of this? Because of lack of corresponding roots of goodness. For they had not accumulated the roots of goodness conducive to vision of the transfiguration of all buddhas, and they had not had the purifications of the arrays of qualities of all buddha-lands in the ten directions described to them, and they had not had the various wonders of all buddhas described to them by the buddhas, and they had not established beings in supreme perfect enlightenment while they were involved in the world, and they had not instilled in others' minds the determination for enlightenment, and they were not capable of perpetuating the lineage of buddhas, and they were not engaged in the salvation of all beings, and they had not exhorted enlightening beings to practice transcendent ways, and while they were involved in the world they had not focused their minds on the stage of knowledge superior to all worldlings, and they had not developed the foundations of goodness conducive to omniscience, and they had not perfected the transmudane roots of goodness of buddhas, and they had not realized the miraculous superknowledge to purify all buddha-lands, and

they did not know the source of the great vow of enlightening beings, which is the good root of concentration on unique world-transcending enlightenment that represents the range of vision of enlightening beings, and they were not born of the magical essence emanating from the power of the enlightened, and because hearers and individual illuminates do not share in the knowledge of enlightening beings' control over holding various perceptions as in dreams, the growth of the current of joy of enlightening beings, and the manifestations of the range of the eye of knowledge of the universally good enlightening being.

Because of that, those great disciples, who were the best of the best, did not see the miracle of the Buddha, did not hear it, know it, realize it, penetrate it, did not fix their minds on it, did not notice it, did not focus their attention on it, did not observe it, did not examine it, did not reflect on it, did not contemplate it. Why? Because that is the sphere of buddhas, not the sphere of disciples.

Therefore even though the disciples were in the very same Jeta grove, they did not see those miracles of the Buddha. For indeed they did not have the corresponding roots of goodness, they did not have that purity of the eye of knowledge, whereby they could have seen the miracles of Buddha. They did not know the concentration whose minute point of focus would have given them access to those vast magical manifestations. They did not know that liberation or that spiritual capacity or that might or that power or that mastery or that state or that perception or that power of vision whereby they might recognize or see or penetrate or approach or discover or head for or observe or experience or reveal to others or explain or show or describe or make visible or arrive at or produce or lead beings into the cultivation and realization of the realities of the miracles of Buddha. That knowledge did not belong to them.

Why? Because they were emancipated by the vehicle of hearers, they had realized the path of hearers, they had fulfilled the sphere of practices of hearers, they were fixed in the fruit of hearers; they rested on the knowledge of the light of truth, they were fixed at the limit of reality, they had gone to the state of eternal peace, they had no thought of great compassion and had no pity for the beings of the world; they had accomplished what they had to do for themselves.

They had gathered in the Jeta grove and were sitting there, in front of, behind, and to the left and right of the Buddha, in his presence, yet they did not see the miracles of the Buddha in the Jeta grove. Why? It is not possible for those who have not developed omniscient knowledge, have not accomplished omniscient knowledge, have not set out for omniscient knowledge, have not resolved on omniscient knowledge, have not undertaken omniscient knowledge, have not penetrated omniscient knowledge, have not purified omniscient knowledge, to understand or become aware of or see or discover the miraculous manifestation of the concentration of the Buddha. Why? Because that is discernible only to the range of the vision of developed enlightening beings, not to the range of the vision of hearers. That is

why the great disciples, the great hearers, though in the Jeta grove, did not see the transfiguration of the Buddha, the magical appearances of the Buddha, the purifications of the buddha-land, the gathering of the enlightening beings.

The situation was like that of hundreds of thousands of ghosts gathered on the bank of the great river Ganges, hungry and thirsty, naked, without shelter, emaciated, dehydrated by the wind and heat, attacked by flocks of crows, terrorized by wolves and jackals—they do not see the Ganges River, or they may see it as dry, without water, or full of ashes, because they are shrouded by actions that blind them. In the same way the old great disciples there in the Jeta grove did not see or penetrate the transfigurations of the Buddha, because they rejected omniscience and their eyes were veiled by ignorance.

It was like the case of a man who has dozed off in the daytime in the midst of a large group of people and while asleep sees a celestial city with beautiful mansions appearing there in his dream, and sees the whole summit of the polar mountain, with groves and gardens, with innumerable nymphs all around, innumerable godlings living there, and various celestial flowers scattered about, and sees wish-fulfilling trees providing various celestial garments, jewel ornaments, and flower garlands, and sees musical trees producing all kinds of sweet celestial sounds, and many kinds of forms of pleasure and diversion, and hears the sweet sounds of the music and singing of the heavenly nymphs, and perceives himself as being there, seeing the adornment of the celestial arrays all over the place. The group of people who are there in the same place do not see this, are not aware of it, do not observe it, because it is the vision of the man in his dream, not the vision of the group of people in the same place. In the same way the enlightening beings and the world rulers on the verge of enlightenment, by virtue of the tremendous power of the Buddha, by the attainment of their own roots of goodness, by their own undertaking of the vow for omniscience, by development of the qualities of all buddhas, by stabilization in the magnificent path of enlightening beings, by accomplishment of the outgrowths of the teachings of all aspects of omniscient knowledge, by fulfillment and purification of the higher aspirations of the acts of the Universally Good enlightening being, by entering the spheres of knowledge of all the stages of enlightening beings, by mastery of all the states of concentration of enlightening beings, and by unhindered contemplation of all the spheres of knowledge of enlightening beings, saw the inconceivable power and mastery of the Buddha, understood and comprehended, whereas the great disciples, the best of the best, did not see or understand, because they did not have the eye of enlightening beings.

On the snowy king of mountains are many medicinal herbs, which someone who is expert in secret lore and medicine, knowing all the principles of herbal medicine, may go and pick, while herders and hunters on the same mountain, ignorant of herbal medicine, do not know the essence, energy, results, efficacy, or method of application of the herbs. In the same way,

those enlightening beings who had entered the sphere of knowledge of buddhas and produced the transformed perceptions of enlightening beings were aware of the transfigured perceptions of the concentration of Buddha, while the great disciples, even though they were there in the same Jeta grove, being satisfied with their own task and having no desire to work for others, being indifferent, dwelt in the feeling of bliss because they were in a condition of bliss in their present state and so were not aware of the perceptions of the concentration and miraculous transfiguration of Buddha.

This earth is abundantly endowed with mines of jewels of all kinds, with hundreds of thousands of deposits, filled with endless supplies of various jewels. Someone who has acquired knowledge of precious substances, sees where the deposits are, has thoroughly studied the appropriate science and technology, and is supported by immense virtue and strength, then can take jewels and enjoy himself as he wishes, properly honor his parents, support his wife and children, and also distribute them evenly to the old, the poor, the destitute, the unfortunate, those without food and clothing. On the other hand, those who do not know about the deposits of jewels, who have not done good works, and have not clarified the eye of knowledge of the precious, do not discover the jewel mines in spite of the fact that they are walking on them—they do not take the jewels and do not do what can be done with jewels. Similarly, the enlightening beings in the Jeta grove who had clarified the eye of knowledge of the inconceivable sphere of Buddha and who had entered the sphere of the inconceivable knowledge of Buddha saw the miraculous transfigurations of Buddha, entered the oceans of principles of the Buddha teachings, attained oceans of concentrations, engaged in the service of the buddhas, took to embracing all truths, took all beings into their care with the four means of integration. The great disciples, however, did not see or notice the transfigurations of the Buddha or the great assembly of the enlightening beings.

It was, again, as if a man came to a land of jewels with his eyes blindfolded by a rag: he might walk around, stand, sit, and lie there, but he would not see the masses of jewels, he would not see the jewel trees, jewel clothes, jewel fragrances, or any of the other jewels. Furthermore, he would not know the use, value, or enjoyment of those jewels. He would not take the jewels and would not know what to do with the jewels. Someone whose eyes were uncovered, however, would see and distinguish them all. In the same way, those enlightening beings, having come to the land of jewels of truth, where the unsurpassed jewel of the enlightened, adornment of all worlds, was right before them, standing in the Jeta grove, saw the Buddha displaying inconceivable miraculous transfigurations. The great disciples, however, were standing at the Buddha's feet and gazing at the Buddha, but they did not see the miraculous occurrence emanating from the sphere of the Buddha's concentration, and did not see the great treasury of jewels which was the great assembly of enlightening beings. Why? They were inimical to omniscience, their eyes covered with the rag of ignorance, and they had not clarified the eye of unobstructed knowledge of enlightening beings, and they did not

realize that all things interpenetrate, which is how they could have seen the miracle produced by the inconceivable power of the Buddha's concentration.

Again, it is as if there is an eye-purifier called "possessed of undefiled brilliance," which is incompatible with any darkness or obscurity: suppose someone obtained it and with that eye-clarifier "possessed of undefiled brilliance" went in the dark of night among a huge crowd of people in various postures unable to see in the darkness, and walked around, stood there, sat down, and so on—those people would not see this person or distinguish what he was doing. On the other hand, this person would see the crowd of people, their various postures, positions, locations, appearances, and dress. In the same way, the Buddha, together with his company of enlightening beings, having the pure unobstructed eye of knowledge, discerns and sees all beings. Buddha shows the miracle emanated from the great concentration of Buddha, but the great disciples did not see the miracle emanated from the concentration of great knowledge of Buddha, or the great company of the assembly of enlightening beings.

Also, it is as if a monk in the midst of a large group of people attained the concentration of total absorption in earth or water or fire or wind, or total absorption in blue, yellow, red, or white, or total absorption in heaven, or in the bodies of various beings, or in all sounds, or in all objects, that group of people would not see the body of water, would not see the realm of fire, would not see the various bodies or totality of objects in which the monk's mind was absorbed, except for those who had themselves attained those states of concentration. In the same way, the great disciples did not see the Buddha's revelation of the inconceivable wonder of the sphere of the concentration of Buddha, while the enlightening beings who had attained the path of the Buddha entered into the sphere of the Buddha.

Again, it is as if there were an ointment, which simply by being applied to one's eyes makes one invisible to others while one is able to see others. In the same way Buddha, beyond the world, beyond the spheres of all beings, having entered the sphere of omniscience, can be discerned by the eye of knowledge of enlightening beings, and sees all beings in the world, but the great disciples could not see those miracles of the Buddha.

It is also like the case of the celestial spirit born together with a person and always associated with the person—the spirit sees the person, but the person does not see the spirit. In the same way, the Buddha, in the sphere of omniscience, manifested great miraculous transfigurations of Buddha in the midst of the great assembly of enlightening beings, but the great disciples did not see, did not notice, the miracle of the transfiguration of the Buddha or the magical manifestation of the circle of enlightening beings.

Again, it is like the case of a monk who has attained perfect control of mind and has reached extinction of perception and sensation: he neither perceives nor cognizes and does nothing with his six sense organs, but still is not totally extinct. All the ordinary events of the world are going on there where he is, but he does not perceive or cognize them, because of the

overmastery of the power of his concentration. In the same way, the great disciples were in the Jeta grove and had the six sense faculties, but they did not see, penetrate, perceive, or discern the miracle of the power emanated from the concentration of the Buddha, nor did they gain access to, see, or cognize the great gathering of the enlightening beings, the miracle of the enlightening beings, the transfiguration of the enlightening beings. Why? The sphere of Buddha is indeed profound, vast, immeasurable, difficult to see, difficult to realize, difficult to plunge into, completely beyond all worldlings: for all disciples and individual illuminates, the sphere of Buddha is unthinkable and ungraspable. Therefore, the great disciples, even though they were there in the Jeta grove at the feet of the Buddha, did not see the transfigurations of the Buddha, and they did not see or apprehend the great gathering of enlightening beings or their concentration of the arrays of qualities of enlightening beings or their concentration of the arrays of qualities of inconceivable, innumerable purified worlds in the Jeta grove, because they did not have the capacity to do so.

At that time the enlightening being Light from the Origin of the Vows of the Illumination, by the power of Buddha, looked over the ten directions and then spoke these verses:

See how inconceivable is the enlightenment of Buddha, the best of beings:
In the Jeta grove he shows the Victor's transfiguration of the enlightened.

He exercises incalculable independent power,
Whereat the world is confused, not knowing Buddha's qualities.

Profound is the miracle worked by the Spiritual Sovereign,
Infinite, inconceivable, beyond the range of the world.

The buddhas are adorned with infinite attributes,
But the truths revealed by the buddhas are signless.

The Victor shows transfigurations in the Jeta grove,
Boundlessly deep, most hard to put into words.

The enlightening beings do not look at the assembly of saints,
Having come from innumerable lands to see the Buddha.

They have attained the sphere of unobstructed, unattached action
By their determination; no one in the world can know their will.

All those enlightened on their own and the disciples all around
Do not know their doings or their state of mind.

The enlightening beings, great in wisdom, are invulnerable, invincible,
Paragons of heroism, undefiled, certain of the stage of knowledge;

Beyond measure, of great fame, they have attained concentration
And display a miracle extending throughout the cosmos.

Then the enlightening being King of Invincible Energy, by the power of
Buddha, looked over the ten directions and spoke these verses:

Full of virtue and great knowledge, gone to the goal of enlighten-
ing practice,
Givers of security to all worlds—behold these, the offspring of Buddha,
Intelligent, with boundless wisdom and well-concentrated minds,
In the realm of boundlessly deep and broad knowledge.

The great grove called Jeta, where the perfect Buddha sojourns,
Is adorned with magnificent arrays and filled with enlightening beings.

See the Great Oceans, nonreliant, independent,
Sitting on lotus thrones, having come from the ten directions:
Not resting on anything, not grasping, free from falsehood, with-
out abode,
With unattached minds, dispassionate, set on the reality realm.

Exemplars of knowledge, great heroes, with unshakable adamant minds,
In the midst of unperishing truths, they make a show of nirvana.

They have come together from countless worlds in the ten directions,
Come to the Buddha, without any notions of duality.

They see the miraculous transfiguration of the autonomous Buddha,
By the power of which these enlightening beings have come.

They are nondiscriminatory in regard to Buddha teachings and the
plane of realities;
The offspring of Buddha have thoroughly realized that distinctions
are merely mundane conventions.

The buddhas stand in the undifferentiated ultimate limit of the real-
ity realm,
Yet show the differentiation of things by inexhaustible sayings.

Then the enlightening being King of Fiery Energy of Universal Splen-
dor, by the power of Buddha, looked over the ten directions and spoke
these verses:

See the immense sphere of knowledge of the best of beings;
Knowing when is the right time and when not, he teaches the truth
to people.

Destroying the various arguments marshaled by heretics,
He shows beings' spiritual transfigurations according to their
dispositions.

Buddha is not finite or infinite:
The great sage has transcended finitude and infinity.

Like the sun coursing through the sky giving light every day,
So does the sagacious guide appear, independent of past, present,
and future.

As the sphere of the full moon shines at night,
So does one see the guide, full of pure qualities.

As the globe of the sun courses through space without stopping,
Such is the transfiguration of the Buddha.

Just as space is independent of all land,
So is the Buddha transfiguration of the Lamp of the World to be known.

As the earth is the support of all corporeal beings in the world,
In the same way is the wheel of teaching of the Lamp of the World
steadfast.

As the wind blows swiftly through the sky, not sticking to anything,
In the same way does the nature of Buddha operate in the world.

Just as all lands are founded on a mass of water,
So are the buddhas of all times founded on a mass of knowledge.

Then the enlightening being King of Unobstructed Splendor, by the
power of Buddha, looked over the ten directions and spoke these verses:

Like a lofty mountain made of diamond
Does Buddha emerge in the world, savior of all beings.

Like the water of the ocean, immeasurable, pure,
Does the sight of Buddha stop the thirst of the world.

Just as the polar mountain emerges from the ocean water,
So does the Light of the World emerge from the ocean of truth.

Like an ocean filled with deposits of jewels
Is the Independent One's instant awareness of endless knowledge.

Profound is the Guide's knowledge, incalculable, infinite,

By which he shows infinite inconceivable Buddha
transfigurations.

As an expert magician shows illusory forms,
Buddha, master of knowledge, displays transfigurations.

As a pure wish-fulfilling jewel grants what is desired,
The Victor fulfills the aspirations of those whose intentions are pure.

Like a luminous jewel shining,
Omniscience, pure, illumines beings' minds.

Like an octagonal jewel facing all directions,
The Unobstructed Lamp illumines the cosmos.

Like a water-clarifying light purifying water,
Vision of Buddha purifies people's senses.

Then the enlightening being Supreme Moon of Vows Emanated
throughout the Cosmos, by the power of Buddha, looked over the ten direc-
tions and spoke these verses:

As everywhere is made one hue by an emerald,
Vision of Buddha makes beings the hue of enlightenment.

In each atom Buddha shows transformation of various kinds,
Beyond measure, purifying the enlightening beings.

That is extremely profound, unlimited, hard to approach,
In the realm of knowledge of the wise, inaccessible to worldlings.

The full arrays of adornments purified by the works of Buddha
Are perceived by enlightening beings entering the reality realm.

The inconceivable buddha-lands where the Victor appears
Are filled with buddhas surrounded by the wise, everywhere.

The Teacher, master of all truths, the Hero of the Shakyas, has
come forth:
It is his immeasurable miracle that has appeared.

You see the variety of the infinite deeds of the resolute:
The one of infinite splendor shows endless transformations.

The Leader of the World teaches the offspring of Buddha about the
reality realm;

And they develop the range of knowledge unattached in all things.

Buddha's wheel of teaching turns by spiritual power,
Filled with hundreds of miracles, purifying all worlds.

In the realm of the Best of Beings, their sphere of knowledge purified,
The Great Dragons, rich in wisdom, liberate all beings.

Then the enlightening being King of Fiery Energy of Truth, by the
power of Buddha, looked over the ten directions and spoke these verses:

The disciples trained in past, present, and future, foremost sages,
Do not even know a footstep of a perfect buddha.

Even all individual illuminates
Do not know a footstep of the Protector.

How much less could ordinary beings know the Guide,
As they are bound in chains and wrapped in the dark of ignorance.

Unquantifiable, the Victor cannot be known by any scales;
Endowed with unobstructed knowledge, Buddha transcends the path
of words.

Radiant as the full moon, steady, adorned with a multitude of qualities,
He passes infinite eons creating transformations.

Thinking of the Buddha in every way with perfect concentration,
Even after untold billions of eons Buddha would still be inconceivable.

One cannot understand the limit of even a single attribute of the
Independent,
Even while gazing on Buddha, for the qualities of Buddha are
inconceivable.

Those who are intent on this, and whose minds delight therein,
Will attain these realms, which are so hard to see.

Valiant ones of great resources, intelligent, pure-minded, stable,
Enter into this teaching, made of endless virtue and knowledge.

Great is their aspiration, great their discipline of mind;
They will attain great enlightenment, having arrived at the sphere of
the Victor.

Then the enlightening being Standard of Knowledge Scattering All

Bands of Demons, by the power of Buddha, looked over the ten directions and spoke these verses:

Being the body of unobstructed knowledge, the Independent is
incorporeal;
In the realm of inconceivable knowledge, that cannot be conceived.

The buddha-body is realized by inconceivable pure deeds;
Undeified by the triple world, it shines with distinctive
embellishments.

Universal light of the world, having clarified the reality realm,
It is also the door of enlightenment, the mine of all knowledge.

Dispassionate, free from falsehood, having shed all hindrances,
As the sun of the world Buddha radiates lights of knowledge.

That which removes the fears of existence and purifies those in the tri-
ple world,
The development of enlightening beings is thus the mine of bud-
dhas' enlightenment.

Buddha shows infinite forms without sticking to any form,
And shows those inconceivable forms through all living creatures.

No one can reach the end of the knowledge of Buddha,
By which inconceivable enlightenment is instantly clarified.

Inexhaustible exposition of knowledge, wherein are the buddhas of
all times,
Is produced in a single instant, without any change in essence.

The wise seeker of enlightenment, engaged in endless action, should
always think—
Although it be thought, no thought is born in this thought.

The inconceivable elements of buddhahood realized by the per-
fectly enlightened
Are profound beyond all telling, beyond the scope of words.

Then the enlightening being Flames of Knowledge of Vows of the Illu-
minator, by the power of Buddha, looked over the ten directions and spoke
these verses:

Those of unerring recollection, pure, born of truth, of certain mind

And inconceivable wisdom, are inexhaustible oceans of
enlightenment.

This is the sphere of action of those whose minds are resolved hereon;
Their knowledge is unshakable, they have ended doubt.

They do not become depressed or dejected;
Their minds are on the way to buddhahood.

Filled with good qualities realized over countless eons,
The peerless seekers of knowledge dedicate them all.

They think about the course of life but do not take refuge in it—
They take refuge in the Buddha teachings, sporting in the realm of
Buddha.

Whatever mundane fortune takes place in the world of sentient beings,
The resolute relinquish it all, for they are set on the attainment of
buddhahood.

Vainly clinging, the world is always fettered—
There, those of unobstructed action are always set on the welfare
of beings.

Unequaled in their action, inconceivable to all beings,
They consider the happiness of the world, whereby suffering is repelled.

They have purified knowledge of enlightenment and are sympathetic
to all beings,
As lights of the world, emancipating all beings.

Then the enlightening being Valiant One with Knowledge to Disperse
All Barriers, by the power of Buddha, looked over the ten directions and
spoke these verses:

The name of Buddha is hard to come by even in a billion eons—
How much more so the sight of Buddha, supreme, which ends all desires.

Buddha appears as the light of the world, gone to the goal of all truth,
Worthy of the offerings of the three worlds, purifier of all beings.

Those who regard the physical form of the impeccable best of beings
Never tire of it even in countless eons.

Offspring of the Victor looking at the form body of the Lord of Humans,

Unattached, dedicate themselves purely to enlightenment, seeking
the highest goal.

This is the door to enlightenment, the corporeal embodiment of the
Great Sage,
Whence issue unhindered, inexhaustible analytic intellectual powers.

Having illumined infinite beings, the Great Sage foretells their supreme
Enlightenment, having led them into the Great Vehicle.

The great field of blessings, a sphere of knowledge, has emerged
And illuminates infinite beings, increasing the mass of virtue.

There is no fear of evil ways for those who associate now with Buddha,
The one who cuts through the net of misery and purifies the mass
of knowledge.

A great mind is born in those who see the Buddha,
Immeasurable wisdom and power is born, radiant as the moon.

They will be sure of enlightenment, having seen the Buddha,
And will be certain that they will become buddhas themselves.

Then the enlightening being King of Superknowledge Discerning the
Differentiations of the Plane of the Cosmos, by the power of Buddha,
looked over the ten directions and spoke these verses:

Having seen the Sage endowed with infinite virtues,
The minds of those dedicated to the Great Vehicle are purified.

The buddhas appear for the welfare of all beings,
Universally compassionate, steadfast, turning the wheel of the teaching.

How can all creatures requite the buddhas'
Countless eons of dedication to their welfare?

It is better to burn in the fearsome three evils for eons
Than not to see the Teacher, who quells all attachments.

All the mass of suffering that takes place in all realms of being
Is tolerable, but not deprivation of the sight of Buddha.

It is better to live long in every miserable way in the world
Than not to hear the buddhas.

Each eon spent even in hell is better

Then elsewhere apart from Buddha, distant from enlightenment.

What is the reason for wanting to live long amid calamities?
It is to see the Buddha and increase in Knowledge.

All miseries are ended once the Buddha has been seen,
And entry into knowledge takes place, into the sphere of the enlightened.

All obstructions are removed when Buddha is seen,
Increasing measureless virtue, whereby enlightenment is attained.

Sight of Buddha severs all doubts of sentient beings
And fulfills all purposes, mundane and transcendental.

Then the great enlightening being Universally Good, having looked over the host of enlightening beings everywhere, to further analyze, discuss in detail, explain, reveal, elucidate, bring to light, illumine, and point out, by means of the cosmos of truths, equal to the realm of space, equal to past, present, and future, equal to the realm of realities, equal to the realm of beings, equal to the realm of all worlds, equal to all sets of actions, equal to the dispositions of beings, equal to the interests of beings, equal to the specific illustrations of truth, equal to the appropriate times for the maturation of beings, and equal to the faculties of all beings, elucidated this "lion emergence" concentration of Buddha by means of ten indications: indication of the succession of all buddhas and the succession of lands in the atoms of the buddha-lands throughout all universes; indication of the seeking and following of virtues of the buddhas in all buddha-lands in space throughout the future; indication of buddhas emerging in all buddha-lands and showing the ocean of infinitely various doors of enlightenment; indication of the hosts of enlightening beings in the circles of the buddhas in the buddha-lands throughout space facing the terrace of enlightenment; indication of pervading the cosmos in a moment of thought with emanations in the forms of the buddhas of past, present, and future, emitted from every pore; indication of the light of magical pervasion of all multitudes of lands in all the oceans in all directions equally with one body; indication of revelation of the power of concentration of all pasts, presents, and futures of the transfigurations of the state of buddhahood in the surfaces of all objects; indication of manifestation of the oceans of eons of various successive transfigurations of Buddha in the lands of past, present, and future, equal to the atoms in all lands; indication of the birth of enlightening beings from the endless power emanating from every pore by the ocean of vows of all buddhas of past, present, and future; indication of endless manifestation of varied expositions of truth amid equal adornments of sites of enlightenment with circles of enlightening beings around lion thrones equal in extent to the cosmos: "These ten, O offspring of the Victor," said Samantabhadra, the Universally Good enlightening being, "are the first ten of as many expressions of the 'lion emergence' con-

centration as atoms in untold buddha-lands, which I follow. However, these are the sphere of knowledge of those who arrive at Thusness."

Then the enlightening being Universally Good, illuminating the expression of the meaning of the "lion emergence" concentration of Buddha, by the empowerment of Buddha, while gazing on the face of Buddha, observing the ocean of assemblies everywhere, observing the infinitely various transfigurations of the concentration of Buddha in the inconceivable sphere of the enlightened, observing the magical nature of inconceivable knowledge, and observing all teachings expressed in an inconceivably infinite variety of manners of speaking, then uttered these verses:

Like the atoms of all lands are the oceanic buddha-lands on a single hairtip:
Surrounded by a circle of enlightening beings, there Buddha rests on
the throne of the enlightened.

In the ocean of buddha-lands on a single hair, on a lotus throne at the
site of enlightenment
Extended throughout the cosmos, the Guide is seen at the trees of
enlightenment.

Like the atoms in all lands are the buddhas assembled on a single hair:
Surrounded by a host of enlightening beings, they expound all
good actions.

Buddha sits in one land pervading all lands;
Endless hosts of enlightening beings go there from everywhere.

Like atoms in countless lands, enlightening beings, radiant seas of virtue,
Should appear in the audiences of the Teachers, throughout the cosmos.

Appearing like reflections in all lands, oceans of knowledge of buddhas,
Established in good practices, they arrive in the assemblies of all buddhas.

Assembled everywhere in all lands, in the realm of the joy of enlight-
ening practice,
Delighted in hearing the myriad teachings, they pass millions of eons
in each land.

Enlightening beings carry out their practices coursing in the ocean of
truth, emanating light;
They enter the oceans of vows, established in the sphere of buddhahood.

Born of the teachings of the buddhas, acting with universal good
in mind,
They enter the oceans of qualities of buddhas, in vast transfigurations.

Pervading the refuge of the reality realm, they constantly emanate a
cloud of bodies,
Many as atoms in all lands, with the rain of truth, for enlightenment.

Then the blessed Buddha, wanting to establish those enlightening beings in this lion emergence concentration of buddhas, went on to emanate from the circle of hair between his brows a light called “illuminating past, present, and future, showing all ways into the reality realm,” accompanied by as many beams of light as atoms in untold buddha-lands, with which he illumined all lands in all oceans of worlds in the ten directions.

Then the enlightening beings who had gathered at the Jeta grove saw, in every buddha-land in all universes throughout the farthest reaches of space, in groups of buddha-lands within atoms of buddha-lands as numerous as atoms in all buddha-lands, in buddha-lands of various powers, various purities, various locations, and various conditions, an enlightening being at the summit of enlightenment sitting on a lion throne, attended by all world rulers, surrounded by a multitude of enlightening beings, attaining unexcelled supreme perfect enlightenment, here teaching in circles as vast as untold buddha-lands with a sphere of sound pervading the cosmos, there gone to the various realms of existence, or in the cities, towns, communities, and nations of the human world, teaching the truth by means of various miracles, various modes of conduct, various embodiments, various indications of ways of concentration, various superknowledges from concentration, appearing in various castes and races, with various auras of light, radiating various webs of light beams, with various spheres of sound, in various congregations, setting up various interlocutors, setting up various instructions, in various words and expressions.

And, as those enlightening beings saw the transfigurations of the profound concentration of the Buddha in all those assemblies, they saw transfigurations of Buddha throughout the cosmos, in all worlds throughout space, in the arrays of the ten directions, in the sets of cycles in all places, in the confluence of all spaces, in the media of principles in the various regions, in the various realms of conception, in the conjunctions of the various regions, in the specific spaces of the various regions, in the oceans of all regions—that is, in the north, south, east, west, northeast, southeast, southwest, northwest, nadir, and zenith—in the places of the body of lands, in the places of the body of beings, in the places that are in the conceptions of beings, in the regions of past ages, in the regions of the present in the ten directions, in every point in all realms of space, in the locus of each and every atom of all lands, in the points of entry of all spaces, in the locations of occurrence of performance of various actions, in the conceptual locations of infinite surfaces of space in a point the size of a hairtip, those transfigurations reflected in the minds of all living beings, using their languages, in the perceptions of all living beings, without discrimination among beings, equal in past, present, and future, coming forth equally everywhere as a whole, with physical forms coming to all assemblies, descending into the

presence of all bodies of beings, with the same knowledge in all ages, appearing to all beings according to their mentalities, equally, everywhere in all lands, elucidating the teachings of buddhas and guiding sentient beings ceaselessly.

All of them were united by the blessed Vairocana Buddha, by the four integrative methods, by equality of past virtuous actions; they were fully developed by seeing, hearing, and remembering; they had already set their minds on supreme enlightenment; going to the buddhas here and there, they were united by fundamental virtues: in accord with the sameness of their roots of goodness and adoption of means of developing omniscience, the enlightening beings gained access to the projections of the concentration of the blessed Vairocana, which extended throughout the cosmos, to the farthest reaches of space. Some comprehended the reality-body, some the form-body, some the past attainment of Vairocana as an enlightening being, some the fulfillment of the ways of transcendence, some the pure adornment of the sphere of action, some the mystic projection of the stages of enlightening, some the mystical projection of perfect enlightenment, some the unconfused mystical projection of the concentrations in which buddhas sojourn, some the powers and fearlessnesses of buddhas, and some comprehended the ocean of analytic powers of buddhas—they entered into as many such oceans of mystical projections of Buddha as there are atoms in ten inexpressible numbers of buddha-lands. They entered those oceans of mystical projections of Buddha by way of various devotions, various paths, various doors, various entries, various penetrations, various methods, various approaches, various directions, various capacities, various places, various worlds, various attainments, various provisions, various transformations, various means, and various concentrations. Those enlightening beings gained access to the mystical projections, the miraculous transfigurations, of the blessed Buddha Vairocana by means of such enlightening beings; concentrations as these—adornment of the entire cosmos, illumination of the realm of unobstructed knowledge of all times, light of knowledge of the continuity of the planes of the cosmos, entry into the plane of the sphere of those who realize Thusness, illumination of the plane of space, free access to the ten powers of buddhas, bold emergence adorned by the fearlessness of the enlightened, whirlpool of the principles of the reality realm, moon pervading all universes with unhindered sound, and light of principles of universal order.

Those enlightening beings also entered the oceans of mystical projections of buddhahood of the blessed Vairocana by way of such enlightening concentrations as those known as emblem of the king of truth crowned by nonattachment, seeing oceans of buddhas in all objects, emblem of reflection of the different bodies of all realms of being, entry into the unalloyed sphere of the body of those who arrive at Thusness, container of compassion going along with the whirl of all worlds, founded on the power based on all truths, sphere of revelation of ultimately quiescent indifferent equality, universally projected reflection emanated purely without attachment, occult

manifestation of the unity of all lands, effectuation of the manifestation of attainment of enlightenment in all buddha-lands, comprehension of embodiment of all oceanic virtues, endless spiritual power to effect the mystical transfiguration of all objects, entry into the ocean of past practices of all buddhas, basis of eternal preservation of the lineage of buddhas, power of devotion to purification of the ocean of all lands in the ten directions of the present, illumination of the states of all buddhas in a single moment of thought, entry into ultimate freedom from attachment to all objects, causing all worlds to appear in one buddha-field, production of emanations of all embodiments of buddhas, adamant knowledge of the ocean of all faculties, causing all buddhas to appear within a single body, instantaneous state of discovering the principle of all things in the point of a moment of thought, spiritual power of manifesting nirvana in all realms in the cosmos, power to roam on the highest plane, magical manifestation of the differentiation of the bodies of beings in all buddha-lands, entry into the presence of the whirl of all knowledge, complete knowledge and differentiation of past, present, and future in a single instant, containing the body of principles of the cosmos in every moment of thought, lion following the lineage of all buddhas, sphere of the eye of wisdom seeing the cosmos in all objects, vigorous undertaking of approach to the ten powers, sphere of the eye of universal vision of all objects, illumination of beings in all spheres of form, space of an unmoving whirl, showing all things in one thing, verbal analysis of truth.

Those enlightening beings also entered the oceans of mystic projections of Buddha made by Vairocana by way of such enlightening beings' concentrations as exposition of truth setting up the standard of all buddhas, illumination unattached to the borders of past, present, and future, continuous knowledge of all ages, entry into the ten powers by subtle means, accomplishment of unbreakable practice of the essence of enlightenment through all ages, clouds swiftly appearing everywhere, creation of magical appearances of attainment of enlightenment, characterized by all pleasures of feeling, adornment of space with all kinds of magnificent arrays, moment to moment producing clouds of crested images like beings of the world, light of the moon of realization of Thusness pure as space, spacelike base of all who realize Thusness, radiance of all spiritual faculties, lamp revealing the meanings of all things, illumination of the sphere of the ten powers, characterized by the brilliance of the buddhas of all times, the unique source of all buddhas, accomplishing undertakings in every passing moment, source of inexhaustible blessing, illumination of guidance of endless vision of Buddha, supreme adamant basis of all truths, production of universal manifestations of the emanations of all buddhas, consummating the course of the sun of all buddhas, instantly illuminating past, present, and future, sound of the voice emitting universal light illumining the natural quiescence of all things, march to the boundary of vision of all buddhas, aware of all things like a collection of lotuses, observation of phenomena as baseless like the sky, whirlpool of concentration of the ocean of all spaces in one space, entering directly into the ground of all phenomena, oceanic source of

all things, tranquil body shining light on all beings, accomplishment of the will for all higher knowledge in a single moment of thought, eternal manifestation of the attainment of enlightenment equally everywhere, entering into all universes by comprehending them as one single array, illumination of the body of recollection of all buddhas, intuition of vast higher knowledge of all worlds, merging one's being with the infinite cosmic principle in a single mental instant, illumination of the homologous order of all things in homologous universes, mystical manifestation of the fiery energy of the spheres of all Buddha teachings, basis of the determination and action taking all realms of beings into the net of Indra, continuity of the ground of all worlds, traveling everywhere by mystic projections of lotuslike splendor, intuitive knowledge of the cycles of the bodies of all beings, magical materialization in the presence of all beings, superknowledge of the means of analyzing mundane speech in the ocean of utterances of all beings, superknowledge of the distinctions of the seeds of all worlds, unalloyed incorruptible matrix of great compassion, entry of all buddhas into the goal of realization of Thusness, and lionlike emergence to behold the abode of liberation of all buddhas.

By entry into as many of the concentrations of enlightening beings as atoms in untold buddha-lands, beginning with these, those enlightening beings entered into the ocean of the blessed Vairocana's mystical projections of buddhahood, and they accordingly remembered equivalent transformations carried out in the past. Furthermore, by the mental-moment-to-mental-moment entry, pervading the whole cosmos, of those enlightening beings, who were in the presence of Buddha in the Jeta grove, sitting on lion thrones in lotuses of various jewels as vast as worlds as numerous as atoms in ten buddha-lands, born of the occult transformation of great knowledge and insight, having attained the stage of penetrating knowledge and insight, contemplating with universal knowledge, born of the source of wisdom, on the brink of omniscience, having unclouded eyes of knowledge, having arrived at the state of leaders of beings, having approached equality with all buddhas, always carrying out the principle of nondiscrimination, with specific knowledge of all objects, relating to all things as naturally calm, in the ultimate asylum of the quiescence and nirvana of all worlds yet upholding the variety of all worlds, going to all lands without attachment, in the midst of all things without reliance on anything, effortlessly establishing the measures of all teachings, knowing how to develop and guide all people, showing all beings the state of peace and serenity, risen to the realm of the abode of knowledge and liberation, embodying knowledge gone to the limit of dispassion, having emerged from the ocean of all existences, observing the limit of reality of all worlds, in the sphere of light of knowledge of the ocean of truths, with great compassionate minds perfectly unified by oceanic concentration, thoroughly aware of the principle of the illusoriness of phenomena, having comprehended that all worlds are like dreams, knowing the vision of all buddhas are like reflections, aware that all utterances are like echoes, knowing that the effects of all things are like magic productions,

determined to reach the sphere of fulfillment, following skillful methods of purification of the sphere of universal knowledge, with ultimately peaceful and calm minds, with knowledge of all families of mystic spells, with fearless, even force of the the power of concentration, with the eye reaching the limit of the cosmos, in the stage of ungraspability of all things, contemplating the infinite ocean of wisdom, gone to the farther shore of transcendence by knowledge, having attained the sustaining power of transcendent wisdom, gone beyond all worlds by consummation of transcendent spiritual powers, masters of transcendent concentration, with correct knowledge of all buddhas' skillfulness in respect to meanings, with knowledge of the means of skillful elucidation of truth, with extraordinary knowledge of expression, being clouds of teaching with inexhaustible power of eloquence, roaring the fearless, mighty lion's roar, enjoying the unequalled bliss of nonreliance, having unclouded eyes seeing into all things, moons of knowledge of the state of intellect of all beings, beams of light of designations of principles of all truths from the sphere of wisdom, mountains of virtue with diamonds of knowledge, beyond all comparison, sprouting the knowledge of all spiritual faculties, heroic conquerors of all demons, full of the energy of the sphere of endless knowledge, physically beyond all worldlings, with unhindered insight into all things, aware of the bounds of finiteness and infinity, standing on the limit of reality, tallying with the universal limit, having the eye of knowledge observing signlessness, skilled in the causes of accomplishment of all practices of enlightening beings, coursing in nondualistic knowledge, observing all worldly trends, appearing in all buddha-lands without dwelling, free from obscurity in regard to all things, having reached the sphere of knowledge without darkness, engaged in the illumination of truth everywhere, excellent fields of blessings for all beings, moons of fulfillment of the wishes of all who see or hear of them, mountains of virtue rising above all worlds, bravely subduing all challengers, making their voices heard in all buddha-lands, tirelessly watching all the buddhas, able to control reflections of the bodies of all buddhas, adopting appropriate forms to guide all beings, pervading all lands with one body, having purified their spheres of accomplishment, having the capacity for the vehicle of great knowledge unobstructed as space, reflecting the bodies of all things in their sphere of knowledge, suns of knowledge appearing in all worlds, having the power to adapt to all worlds at will, having specific knowledge of the various dispositions and faculties of all beings, having arrived at all truths with unobstructed perspective, apprised of the inherent nature of all things being birthlessness, mature in the knowledge of the mutual interpenetration of the subtle and gross, resolved on the goal of the profound state of buddhahood, knowing the verbal designations of profound meaning, eloquently telling the meanings of endless words and expressions, expounding entry into the ocean of all scriptures by one word, supporting the vast body of knowledge of mystic formulae, having the power to hold them forever, knowing specifically their abodes over untold ages in a single moment of thought, having occult knowledge of all worlds, knowing past, present, and future in a single

moment of thought, reflecting the infinite ocean of buddha-teachings in mystic formulae holding all principles, tirelessly turning the wheel of teaching leading all beings to knowledge, illumined with the knowledge of the sphere of buddhas, always in the concentration of good vision, having the superknowledge that discerns the differences among all things while being ultimately unattached, master of knowledge of the sphere of liberation, the highest of all states, causing all objects to appear in pure arrays, entering into the universes of the ten directions wherever they are, entering into the different universes in all directions, conscious of enlightenment in atomic particles subtle and gross, showing all colors beautiful in nature, concentrating the totality in one space, treasures of knowledge and virtue mature in the knowledge of infinite qualities of one form, praised by all buddhas, having qualities that can never be fully told—those enlightening beings who had gathered at the Jeta grove and were sitting there immersed in the ocean of qualities of Buddha, illumined by rays of light from the buddhas, as they were in a state of great ecstasy, having attained the light of the inconceivable state of enlightening beings, from their ecstasy emanated great arrays of mystical projections pervading all universes, issuing from all of their bodies, their towers, their paraphernalia and their thrones, from everywhere in the Jeta grove: in each successive mental moment they emanated vast clouds of webs of light beams, pleasing to all worlds, suffusing the ten directions; they filled the ten directions with clouds of bells of all jewels ringing with sounds bespeaking the virtues and qualities of the buddhas of past, present, and future; they filled the ten directions with clouds of voices of all beings, issuing from all objects, making sweet sounds telling of the fruits of all beings' actions; they filled the ten directions with clouds of forms showing the vows of all enlightening beings and the various practices of enlightening beings, emanating voices telling of the undertakings of all enlightening beings; they emanated clouds of beatified embodiments of enlightening beings filling the ten directions telling of the succession of buddhas in all lands; they emanated clouds of sites of enlightenment like those of all buddhas of past, present, and future, filling the ten directions, showing magnificent displays of the transcendent enlightenment and emancipation of all buddhas; from all objects they emanated clouds of bodies of ruling water spirits, showering rain of all fragrances throughout the ten directions; they emanated clouds of bodies like the rulers of all worlds, pervading the ten directions, telling of the conduct of the enlightening being Universally Good; from all objects they sent forth clouds of reflections of all perfectly pure buddha-lands, made of all jewels, filling the ten directions, showing the turnings of the wheels of teachings of all buddhas. They emanated as many such clouds of magical displays of great magnificent arrays as atoms in untold buddha-lands, by the mystic power of those enlightening beings, and by virtue of their state of attainment of illumination of the inconceivable ocean of truths.

Then the enlightening being Manjushri, empowered by Buddha, observ-

ing all those mystical apparitions appearing throughout the ten directions,
uttered these verses:

Observe the infinite, vast power of Buddha arisen in the Jeta grove,
Having emanated clouds of bodies as sense objects that pervade all
directions.

The vast, pure arrays of offspring of Buddha, various, of infinite forms,
Are all seen reflected from the thrones, which contain the objects
of sense.

Clouds of jewel radiance, in various arrays, pervade the land, pour-
ing forth
From the pores of the offspring of Buddha, emitting the sounds of
Buddha.

Forms like Brahma and Indra, with pure bodies and tranquil deportment,
Emerging from the trees and flowers, go forth telling of meditation.

Enlightening beings like Universally Good, adorned with embellish-
ing marks,
Inconceivable, countless, are produced from the Buddha's pores.

Those clouds of adornments of the Oceans of Virtue bespeak the qualities
Of the enlightening beings of all times, gathered in the Jeta grove.

All the varied oceans of deeds of groups of beings in all directions
Are heard, radiating from within the trees in the Jeta grove.

Transfigurations of all buddhas of past, present, and future in
every land
Appear from the ground, in every single object, numerous as atoms.

At each and every point various oceanic clouds of buddhas
Continuously reveal the abodes of the Victors and the masses of bud-
dhas there.

As many as beings, pervading everywhere, as they develop beings by
expedient means,
From their auras emerge oceanic clouds of fragrant flames and masses
of flowers.

Precious mansions, measureless as the sky, adorned with all realities,
Fill the lands in all directions, and all sites of enlightenment.

All the lands of the offspring of Buddha in past, present, and future,
great healers,
Purified by means of the practice of universal good,

Their various arrays, purified over oceans of eons, infinite as beings,
Are all seen by reflection in the sky of the Jeta grove.

At that point, each of those enlightening beings, illuminated by the light of the concentration of Buddha, entered as many gates of great compassion as atoms in untold buddha-lands, and attained even greater capability to treat all beings beneficially. Thus concentrated, from each of their pores came forth as many rays of light as atoms in untold buddha-lands; from each ray of light came forth as many multitudes of phantom enlightening beings, bodies like those of all world rulers, bodies appearing to all beings, bodies adapted to the development of all beings. Having pervaded the cosmos with their emanations, they enlightened, developed, and guided sentient beings, by means of showing descent from heaven; by means of showing birth in all worlds; by means of showing the sphere of practice of enlightening beings; by means of dreams bearing messages to the mind; by means of release through the vows of all enlightening beings; by means of perfect knowledge of the world; by means of showing the practice of transcendent giving; by means of the positive and negative spheres of the virtues of all buddhas, what they cultivate and what they efface; by means of showing transcendental forbearance, even if dismembered; by means of transcendent energy of the great spiritual metamorphosis of enlightening beings; by means of shining light of the sphere of the path of buddha-knowledge by the meditations, liberations, concentrations, and attainments of all enlightening beings; by means of showing the relinquishment of countless bodies in quest of the meaning of each phase of the teachings in order to find out all buddha-teachings; by means of approaching all buddhas and asking about all the teachings; by means of communicating the light of the ocean of methods and principles of approaching and guiding beings according to the right timing and according to their mentalities, fulfilling omniscience; by means of showing the light of power of the stores of knowledge and virtue of all enlightening beings, which are invulnerable to demons and disputers; by means of showing the stage of knowledge which includes knowledge of all practical arts and mystic knowledge; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the differences among all beings; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the differences in the mentalities of all beings; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the faculties, procedures, and practices of all beings and the destruction of their various afflictions and habits; by showing the stage of knowledge which includes knowledge and mystic knowledge of the various results of deeds of all beings—with as many such means of developing and guiding beings as atoms in untold

buddha-lands, those enlightening beings were seen to have come to the abodes of all sentient beings in all states of existence; with nondiscriminatory great compassion, with nondiscriminatory commitment, with nondiscriminatory knowledge, with nondiscriminatory effort to save all beings, for the purpose of fully developing beings according to their mentalities, beings who could be guided by seeing them, by hearing them, by their halos, by the sound of their names, by their auras, by radiating nets of light beams, the enlightening beings in the Jeta grove were seen by various arrays of projections pervading all realms of beings in all oceans of worlds, yet without leaving the presence of the Buddha: some appeared pervading the ten directions, their bodies on their thrones in their towers surrounded by their associates, yet without becoming absent from the presence of Buddha; some appeared emanating clouds of apparitions to develop beings, yet without becoming absent from the assembly around the Buddha; some appeared in the form of mendicants, some in the form of priests, some in bodies adorned head to foot with particular emblematic signs, some in the forms of scholars, scientists, doctors, some in the form of merchants, some in the form of ascetics, some in the form of entertainers, some in the form of pietists, some in the form of bearers of all kinds of arts and crafts—they were seen to have come, in their various forms, to all villages, cities, towns, communities, districts, and nations. With mastery of proper timing, proceeding according to the time, by modification of adapted forms and appearances, modifications of tone, language, deportment, situation, carrying out the practices of enlightening beings, which are like the cosmic network of all worlds, illumine the spheres of all practical arts, are lamps shedding light on the knowledge of all beings, are arrays of mystical displays of all realities, radiate the light of all truths, purify the establishment of vehicles of liberation of all places, and light up the spheres of all truths, they were seen to have come to all villages, towns, cities, districts, and nations for the purpose of leading sentient beings to perfection.

At that time Manjushri, in the form of a youth, was in his tower together with enlightening beings of equivalent practice, perpetually attendant thunderbolt bearers, physical deities who had undertaken the making of power for all worlds and were willingly committed to attendance on all buddhas, footstep-following deities committed to past vows, earth deities intent on hearing the Teaching, greatly compassionate deities of springs, lakes pools, reservoirs, and rivers, deities of fire shining with the radiance of the power of the light of wisdom, crowned deities of wind, area deities with knowledge illumining all regions, night deities involved in dispelling the darkness of ignorance, day deities involved in bringing forth the day of those who arrive at Thusness, sky deities engaged in the adornment of the space of all elements of reality, ocean deities involved in rescuing all beings from the ocean of existence, mountain deities involved in gathering the store of all knowledge with a mind based on transcendently lofty virtue, river deities engaged in adorning the bodies of all beings with the vow to cause all the qualities of buddhas to appear, city deities engaged in protecting the city of

the mind of all beings, and with dragon chiefs devoted to the city of all truths, spirit chiefs able to protect all beings, celestial musician chiefs engaged in increasing the bliss of all beings, demon chiefs engaged in repulsing all ghostlike tendencies, bird chiefs committed to taking all beings up out of the ocean of existence, titans resolved to perfect the power of the body of those who arrive at Thusness, which is beyond all worlds, serpent chiefs with bowed bodies who had attained the joy of the vision of Buddha, celestial chiefs appalled by the whirl of birth and death who looked to what is higher, and most respectful Brahma chiefs in attitudes of reverence; with a parade of such enlightening beings, the enlightening being Manjushri came forth from his place, circled the Buddha hundreds of times to his right, made many offerings to Buddha, then left the presence of the Buddha and went south on a journey in the human realm.

Then the venerable Shariputra, by the power of Buddha, seeing the young Manjushri with this transfigured array of enlightening beings having left the Jeta grove and going south, conceived the desire to go on the journey to the human world with Manjushri. With a group of sixty monks he went forth from where he was and approached the Buddha. Going up to the Buddha, he bowed his head to the Buddha's feet, then gazed at the Buddha; given permission by the Buddha, he circled the Buddha three times to his right, and went to Manjushri, accompanied by those sixty monks, who were staying with him and who were novices, having but recently left home. Among those sixty monks were Sagarabuddhi, Mahasudatta, Punyaprabha, Mahavatsa, Vibhudatta, Vishuddhacarini, Devashri, Indramati, Brahmottama, Prashantamati, and others. All those monks had served past buddhas, had planted roots of goodness, had far-reaching zeal, had thoroughly purified faith and reason, were great in understanding and action, were capable of viewing the realm of Buddha and comprehended the inherent nature of things, were intent on the welfare and development of others, and sought the qualities of those who arrive at Thusness. They were guided by the teaching of Manjushri.

At that point the venerable Shariputra, on the way, looked at all the monks and said to Sagarabuddhi, "See the inconceivable purity of form of Manjushri, along with the celestial and earthly beings, his variety of marks and embellishments, the purity of his sphere of radiance, his web of light beams developing countless beings, extinguishing all miseries, his wealth of followers, embraced by past virtues, arraying the path, which is eight steps wide. See the magnificent arrays of the procession on the path, facing the realms in all directions as they go, with overflowing great treasures, auspicious and fair arrays, on the left and right; magnificent arrays of adornments emerge from within all the trees growing out of the roots of goodness of attendance on past buddhas; all the world chiefs are showering clouds of offerings in respect; from the curl of hair between the eyebrows of all buddhas from the ten directions, spheres of networks of light beams emanate, uttering all teachings of buddhas, and enter Manjushri's head."

Beginning with these, Shariputra revealed and described to the monks

measureless arrays of qualities of the procession of Manjushri, and as Shariputra spoke of the qualities of Manjushri, the minds of the monks were purified, calmed, and delighted; they were thrilled, their mental states became suitable for religious practice, their senses became clear and tranquil, their gladness increased and their depression vanished, all obstructions disappeared, they came face to face with the vision of Buddha, they dedicated their minds to the buddha-teachings, their enlightening faculties were clarified, the power of faith of enlightening beings rose in them, great compassion developed in them, they entered the sphere of the transcendences, they conceived great vows and came to perceive the oceans of buddhas in the ten directions: with this supreme power of faith in omniscience, they said to Shariputra, "Teacher, lead us to the presence of that wise person." Then Shariputra went together with the monks to Manjushri and said, "O Manjushri, these monks want to see you." Then Manjushri, who was together with a great host of transfigured enlightening beings, turned with the gaze of an elephant and looked at the monks. The monks then bowed their heads to the feet of Manjushri, saluted him, and said, "By this root of goodness, witnessed by the blessed Shakyamuni Buddha—by the root of goodness may we become like you, may we attain bodies, voices, embellishments, and spiritual transfigurations like you."

To this Manjushri replied, "A man or woman setting out on the Great Vehicle imbued with ten indefatigable determinations will enter the stage of realization of Thusness, to say nothing of the stage of enlightening beings. What are the ten? The indefatigable resolution to see, attend, and serve all buddhas; to build up all roots of goodness without retreating; to seek all truths; to practice all the transcendent ways of enlightening beings; to fully accomplish all concentrations of enlightening beings; to enter successively into all ages; to thoroughly purify all oceans of buddha-lands in the ten directions; to lead all realms of sentient beings to perfect development; to carry out the practices of enlightening beings in all lands and ages; to fully attain each power of buddhas by maturing all beings through the process of practicing as many transcendent ways as atoms in all buddha-lands to mature each being. Men or women with faith who are imbued with these ten indefatigable determinations grow in all roots of goodness, leave all compulsive, routine mundane tendencies, drop out of all social castes, go beyond all stages of individual emancipation, are born in the family of all buddhas, fulfill the vows of enlightening beings, become pure with the attainment of all qualities of the enlightened, become clarified in all the practices of enlightening beings, develop all the powers of buddhas, overcome all demons and challengers, progress through all the stages of enlightening beings, and reach buddhahood."

Then the monks, having heard this teaching, attained a concentration called sphere of the unobstructed eye of vision of all buddhas, by the experience of which they saw the circles of assemblies of the buddhas in all worlds throughout the ten directions. They also saw all the beings in those worlds, and they also saw the various differentiations in those worlds. They also

knew how many atoms were in these worlds. They also saw all the dwellings and furniture of those beings, made of various precious substances. They also heard the oceans of the qualities of the voice and the buddhas in those worlds, and understood the various statements, allusions, expressions, mystic formulae, terminology, and concepts of their teachings. They also discerned the minds, faculties, and dispositions of the beings in those worlds, and called to mind the events of ten lives past and future. They also comprehended the utterance of ten cycles of teaching of those buddhas. They also comprehended ten states produced by mystical powers, ten productions of guiding principles, and ten productions of instructive statements. They also comprehended ten accomplishments of analytic knowledge of those buddhas.

When they attained this concentration, they developed ten thousand qualities of the determination of enlightenment, entered ten thousand concentrations and purified ten thousand aspects of transcendence; having attained great illumination, being illumined by the sphere of great wisdom, they attained ten mystic knowledges of enlightening beings.

Manjushri exhorted and led them, now with soft and delicate sprouts of mystic knowledge and firm determination for enlightenment, into the practice of the universally good enlightening being. Based on the practice of the universally good enlightening being, they entered into the oceans of great vows and began to carry them out. By undertaking the oceans of great vows, and by purification of mind, they attained purity of body; by physical purity they gained physical lightness, by which physical purity and lightness they opened wide the doors to mystic knowledge and attained undiminishing mystic knowledge. By this attainment of mystic knowledge they appeared in multitudes of bodies to all the buddhas in the ten directions for the sake of accomplishing all Buddha teachings, yet without leaving the presence of Manjushri.

Then Manjushri, having set those monks on the foundation of unexcelled true enlightenment, continued his journey to the human realm and came to a great city in the south named Dhanyakara. There he stayed with his retinue in a forest called Array of Various Standards of Strength, to the east of the city, at a shrine where past buddhas had dwelt, established by buddhas for the sake of perfecting sentient beings, the reputes of which resounded in infinite lands, a place where the Buddha, in the past, carrying out the practice of an enlightening being, relinquished many things that are difficult to relinquish, a place where gods, dragons, goblins, nymphs, titans, birds, centaurs, serpents, humans, and nonhumans always presented offerings to the earth. There Manjushri expounded a scripture called Illumination of the Principles of the Cosmos, whence flowed ten hundred thousand trillion scriptures. As he was expounding the scripture, many tens of hundreds of thousands of trillions of dragons came to him from the ocean; having heard this teaching, disdaining the condition of dragons and desiring the qualities of buddhahood, they left the state of dragons and gained birth as celestial or human beings. There ten thousand dragons became irreversible in their

progress toward supreme perfect enlightenment. And during his exposition of the teaching, innumerable beings were edified through the Three Vehicles.

Now the people of the city heard that Manjushri had come and was staying at the shrine in the forest. Having heard this, pious men and women, boys and girls, each a company of five hundred, led by Mahaprajna, the foremost of the pious men, went from the city to where Manjushri was. Then the pious man Mahaprajna, with a company of five hundred pious men such as Sudatta, Vasudatta, Punyaprabha, Yashodeva, Somashri, Somanandi, Sumati, Mahamati, Rahulabhadra, and Bhadrashri, went to Manjushri, bowed their heads to his feet, circled him three times, and then sat to one side.

Then a pious woman named Mahaprajna, with a company of five hundred pious women including Suprabha, Sugatra, Subhadra, Bhadrashri, Candraprabhasa, Ketuprabha, Shribhadra, and Sulocana, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then Sudhana, an outstanding boy, together with a company of five hundred outstanding boys including Suvrata, Sushila, Svacara, Suvikrami, Sucinti, Sumati, Subuddhi, Sunetra, Subahu, and Suprabha, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then the girl Subhadra, daughter of the householder Mahaprajna, together with a group of five hundred girls including Bhadra, Abhiramavarta, Drdhamati, Brahmadata, Shribhadra, Shriprabha, and Suprabha, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then Manjushri, seeing that the women, men, boys and girls from the city had gathered and were seated, according to their dispositions overwhelmed them with his power over appearance, soothed them with his power of great benevolence, undertook to teach them with his power of great compassion, considered their mentalities with his power of knowledge, and, imbued with great analytic intelligence, wishing to expound the truth, he observed the outstanding boy Sudhana: "Why is Sudhana called Sudhana, which means 'Good Wealth'? When Sudhana was conceived in his mother's womb, there appeared in the house sprouts of seven precious substances, evenly distributed throughout the house. Beneath those precious sprouts were seven great treasures, from which those sprouts emerged, splitting the surface of the earth as they grew, treasures of gold, silver, sapphire, crystal, ruby, emerald, and coral. When his limbs were perfectly formed and he was born after ten months, those treasures, which were seven spans high, wide, and long, rose to the surface of the earth, opened, glittered, and shone. Five hundred vessels made of precious substances also appeared in the house—vessels of clarified butter, sesame oil, honey, and fresh butter, each equipped with all the necessary utensils; there also appeared diamond vessels filled with all kinds of perfumes, fragrant vessels filled with various cloths, crystal vessels filled with various foods and drinks, pearl vessels filled with various jewels, gold vessels filled with silver

powder, silver vessels filled with gold powder, gold and silver vessels filled with agates, crystal vessels filled with sapphires, sapphire vessels filled with crystal jewels, emerald vessels filled with rubies, ruby vessels filled with emeralds, star sapphire vessels filled with water-clarifying jewels, water-clarifying jewel vessels filled with star sapphires. Five hundred such precious vessels appeared in the storerooms of the house simultaneously with the birth of Sudhana, raining money, grain, gold, and various other valuables. Because of this great prosperity that appeared in the house by his mere birth, the fortune-tellers and priests and his parents and kin called him Sudhana, 'Good Wealth.'"

Sudhana, furthermore, having served past buddhas and planted roots of goodness, imbued with great zeal and devotion, intent on following spiritual benefactors, impeccable in word, thought, and deed, engaged in clarification of the path of enlightening beings, heading for omniscience, having become a vessel of the Buddha teachings, his course of mind purified, had achieved an unhindered, unattached determination for enlightenment.

At that point Manjushri, having regarded Sudhana, greeted him in a friendly manner and expounded the Teaching to him, dealing with all elements of buddhahood, the cultivation and attainment of all elements of buddhahood, the infinity of all buddhas, the successive appearance of all buddhas in the world, the purification of the congregations surrounding all buddhas, the achievement of the reality-body of all buddhas, the magnificent arrays of wisdom and eloquence of all buddhas, the purification of the array of spheres of light of all buddhas, and the equality of all buddhas.

Then Manjushri, having edified, inspired, sharpened, and delighted Sudhana and the great crowd of people with his talk on the Teaching, having caused them to set their minds on perfect enlightenment and made them remember their past roots of goodness, stopped his teaching there, given as it was to the people in accord with their mentalities, and left.

Then Sudhana, having heard from Manjushri of such magnificence of the qualities of Buddha, with the quest for supreme perfect enlightenment uppermost in his mind, uttered these verses as he watched Manjushri going:

By your power, Great Sage, I am set on enlightenment for the good of
all beings,
Resolved on this, with an endless vista; hear what is on my mind.

Moats filled with the water of delight, with high walls of conceit
and pride,
Its doors the conditions of all beings—that is how the great city of
existence is.

Shrouded in the great darkness of ignorance, burnt by the fire of lust
and hate,

Ever under the sway of the lord of demons, the abode of the unenlightened.

Completely bound by the ropes and chains of craving, made desolate by the wastelands of deceit,
Blinded by doubt and confusion, standing on the ground of falsehood.

Bound up in envy and jealousy, becoming ghosts, animals, and fiends,
Oppressed by birth, sickness, age, and death, they wander lost in the wheel of transmigration.

May the pure orb of your compassion for them, a sun radiating the light of knowledge,
Risen to evaporate the sea of afflictions, shine on me like the sun.

Orb full of the power of love, radiating moonbeams of virtue, grant happiness;
You give light like the full moon appearing in the abodes of all beings.

Endowed with all virtues and powers, your mind is in the sky of the reality realm;
Instruct me, O King, with the jewel of the wheel of the teaching.

Boldly advancing, resolute, on the vehicle of enlightenment, having developed great virtue and knowledge,
O Caravan Leader arising to benefit all beings, protect me.

Girt with the armor of forbearance, strength, and firmness, wielding the sword of knowledge in the hand of compassion,
Facing the band of demons in battle, lead me to safety, O Hero.

Dwelling on the peak of the polar mountain of truth, surrounded by the archangels of concentration,
Destroyer of the titans of affliction, look upon me, O Mighty One.

In the city of existences, the abode of the unaware, your guidance out of afflictive action is definitive;
Amid the confusion of the cycle of transmigration on the ground of cause, as a lamp reveal to me the Way.

Turning away from the paths of woe, purifying the paths of bliss,
Transcender of all worldly states, lead me to the door of liberation.

I am stuck to the notions of permanence, self, and pleasure, blocked by falsehood and grasping—
With the sharp eye of truth, knowledge, and power, quickly open the door of liberation for me.

Knower of the paths of truth and falsehood, fearless in the varied
knowledge of the Way,
Certain of the guidance of all paths, show me the Way to enlightenment.

Tree of right insight standing firm on the ground, nourished by the
water of the virtues of all buddhas,
Showing flowers of virtues of buddha-teaching, show me the Way
to enlightenment.

O teacher of the Way, show me the buddhas of the past, future,
and present,
Makers of light, best of beings, gone to bliss.

Familiar with the various mechanics of action, expert in the mechanics
of the vehicle of religion,
Sure of the various vehicles of knowledge, show me the vehicle of
enlightenment.

Put me on the vehicle of enlightenment, driven by faith, studded with
jewels of virtue,
A globe with wheels of prayer and vows, steeled by forbearance, rest-
ing on the axle of compassion.

Orb of all memory, purified, with a roof of kindness, well adorned,
And a beautiful bell-garland of analytic powers—put me in this
supreme vehicle.

Adorned with a couch of pure conduct, filled with millions of
concentration-ladies,
With the drum of truth resounding—bring me to this royal vehicle.

With an infinite chamber of the four integrative methods, adorned
with jewels of knowledge and pearls of virtue,
Harnessed with the finest rope of modesty—show me the chief of
vehicles.

It has the radiance of the pure sphere of light of relinquishment, the
sandalwood of morality, the perfume of compassion,
With the lance of forbearance, and is held together by firmness—
place me on the supreme vehicle.

It guides all beings, never turning back; its frame of meditation is set
up on concentration,
It is drawn by the team of wisdom and means—place me on that emi-
nent vehicle of truth.

Vows set the course and alignment of its wheels; it holds the truth
steadfastly, having great power;

It is well made by the dynamics of knowledge, expertly—lift me onto the vehicle of truth.

It is refined by Universally Good action, proceeding slowly with concern for beings:

Bring me to that vehicle of knowledge, of valor in pure conduct everywhere.

Put me on that vehicle which cuts through all obstructions,
Steady and firm as the finest steel, adorned with garlands of knowledge.

It is spacious, clean, impartial toward people, a refuge for all beings,
bringing happiness:

Put me on that vehicle of enlightenment, which sheds light throughout the cosmos.

Its advance cuts through the mass of suffering, clears the sphere of dust of afflictions of action,
And subdues all demons and challengers—put me on that vehicle of truth.

Its scope is universal knowledge, it arrays the sky of the reality realm;
Bring me to that vehicle of truth, which fulfills the aspiration of all beings.

Put me on that spiritual vehicle, pure and infinite as space,
Unstained by the ignorance and obscurity of views, serving all sentient beings.

Put me on that spiritual vehicle, swift as the wind,
Sustaining the world by the wind-power of vows, establishing the ground of all citadels of peace.

Put me on the supreme vehicle, unshakable as the earth, carrying its cargo
By the intense power of compassion, full of knowledge, beneficial to the world.

It is like the sun, giving life to the world, a concentrated orb of great lights,
Radiant with supreme purity of mental command; show me the sun of knowledge.

Give me that mighty thunderbolt of knowledge, O Noble One,
which is learned over many eons,

Knows the reasons and grounds of all causes, and smashes the fortress
of conditioning.

As you have learned a vast ocean of knowledge, an unequaled ocean
of awareness,
Imbued with all qualities of buddhas, tell me what it is like.

As you have highly developed vision and are graced with the crown of
the king of knowledge,
Your head wrapped in the turban of truth, look into the city of the
spiritual sovereign.

Then Manjushri, gazing like an elephant, said to Sudhana, "It is good that you follow spiritual benefactors, having set your mind on supreme enlightenment, that you think you should inquire into the practice of enlightening beings, wishing to fulfill the path of enlightening beings. Attending and serving spiritual friends is the beginning, the logical course, for the accomplishment of omniscience. Therefore you should tirelessly attend spiritual benefactors."

Sudhana said, "Noble One, please give me a full explanation of how an enlightening being is to study the practice of enlightening beings, how an enlightening being is to accomplish it. How is an enlightening being to initiate the practice of enlightening beings? How is an enlightening being to carry out the practice of enlightening beings? How is an enlightening being to fulfill the practice of enlightening beings? How is an enlightening being to purify the practice of enlightening beings? How is an enlightening being to comprehend the practice of enlightening beings? How is an enlightening being to effect the practice of enlightening beings? How is an enlightening being to follow the practice of enlightening beings? How is an enlightening being to keep to the practice of enlightening beings? How is an enlightening being to expand the practice of enlightening beings? How can an enlightening being fulfill the sphere of the universally good practice?"

Then Manjushri spoke to Sudhana in verse:

Bravo, ocean of pure virtues, who has come to me;
With a mind of vast compassion, you seek supreme enlightenment.

You are committed to the peerless course of conduct for the sake of the
liberation of all beings;
You will become a savior of the world—this is the principle of
enlightening beings' practice.

Enlightening beings who are steadfast and indefatigable work within
the mundane—
They attain universal good, invincible and unobstructed.

Light of virtue, star of virtue, mine of virtue, ocean of virtue, pure—
You are committed to universal good in practice, for the welfare of
the world.

You will see infinite buddhas, in the worlds of the ten directions:
And you will hold their clouds of teachings by the power of memory.

As you see the buddhas in the buddha-lands of the ten directions,
You will clarify their ocean of vows in enlightenment practice.

Those who enter this ocean of principles and stand on the ground
of buddhahood
Will become all-seers, learning from the Guides of the world.

Having practiced the conduct of universal good throughout all lands,
for as many eons as there are atoms in the lands,
You will reach enlightenment, the abode of peace and bliss.

You should practice for boundless oceans of eons in all lands
And fulfill this undertaking of the conduct of universal higher good.

Behold the millions of beings who are happy to hear your vow,
Who seek enlightenment by the knowledge of universal good.

Then Manjushri, having uttered these verses, said to Sudhana, “It is good that you think, having set your heart on supreme enlightenment, that you should find out the practice of enlightening beings. It is hard to find beings who set their hearts on supreme enlightenment. It is even harder to find beings who, once they have set their minds on enlightenment, seek the practice of enlightening beings. An enlightening being is to attain certainty through true spiritual friends, spiritual benefactors, for the realization of omniscience. One should indefatigably seek spiritual benefactors and be tireless in seeing spiritual benefactors. One should respectfully follow the appropriate instructions of spiritual benefactors and should carry out the techniques skillfully devised by spiritual benefactors, without interruption. South of here is a country called Ramavaranta; there is a mountain there called Sugriva, where a monk named Meghashri lives. Go to him and ask how an enlightening being should learn the conduct of enlightening beings, and how to apply it; how one is to fulfill, purify, enter into, carry out, follow, keep to, and expand the practice of enlightening beings, and how an enlightening being is to fulfill the sphere of universally good action. That spiritual friend will tell you about the sphere of universally good conduct.”

Then Sudhana, pleased, enraptured, transported with joy, delighted, happy, and cheerful, laid his head at the feet of Manjushri in respect, circled Manjushri hundreds and thousands of times, and looked at him hundreds and thousands of times, with a mind full of love for the spiritual friend,

unable to bear not seeing the spiritual friend, with tears streaming down his face as he wept, and left Manjushri.

Meghashri

Then Sudhana proceeded by stages to the country of Ramavaranta. Having reached Ramavaranta, reflecting on and tasting the mentally pleasing enjoyments based on higher action born of past roots of goodness, he went to Mount Sugriva, climbed the mountain, and looked in every direction for the monk Meghashri. Finally, after seven days, he saw the monk walking on the plateau of another peak. He went to Meghashri, paid his respects, and said, "O noble one, I have determined to seek supreme enlightenment, but I do not know how an enlightening being should learn the conduct of enlightening beings, or how one should accomplish it, or how to begin the practice of enlightening beings, how to carry it out, fulfill it, purify it, comprehend it, realize it, follow it, keep to it, and expand it, or how an enlightening being is to fulfill the sphere of universally good action. I hear that you give instruction for enlightening beings, so please tell me how enlightening beings proceed to supreme perfect enlightenment."

The monk Meghashri replied to Sudhana, "It is good that you ask about the practice of enlightening beings, having set your mind on supreme perfect enlightenment. It is difficult, most difficult, to seek the practice of enlightening beings, to seek the sphere of enlightening beings, to seek the purification of emancipation of enlightening beings, to seek the purification of the path of enlightening beings, to seek the far-ranging purification of the conduct of enlightening beings, to seek the purification of the accomplishment of mystic knowledge of enlightening beings, to show the liberation of enlightening beings, to show enlightening beings' exercise of compassion for the world, to oblige people according to their mentalities in the manner of enlightening beings, to show enlightening beings' mundane and transcendental faces, to seek the thought and action of enlightening beings undefiled by the ills and fears of the created and the uncreated. Son, by virtue of mastery of the power of devotion, purity of the eye of perceptive faith, illumination of the light of knowledge without aversion, purity of the universal eye looking in all directions with unobstructed universal perspective and unobstructed vision skillfully observing, skillfulness in obeisance, bowing in all directions in a state of physical purity, and the power of memory command perfectly holding the masses of teachings of all buddhas, I see the buddhas in all the lands of the ten directions. That is, in the east I see one buddha, two buddhas, three buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a million buddhas, a hundred million buddhas, a billion buddhas, a hundred billion buddhas, a quintillion buddhas—I see incalculable, immeasurable, uncountable, inconceivable, incomparable, incomprehensible, unlimited, ungraspable, inestimable, unutterable numbers of buddhas. I see as many buddhas as atoms in this continent; I see as many buddhas as atoms in the land masses of the four

continents; I see as many buddhas as atoms in thousand-world, million-world, and billion-world buddha-lands; I see as many buddhas as atoms in ten buddha-lands; I see as many buddhas as atoms in a hundred buddha-lands; I see as many buddhas as atoms in a thousand buddha-lands; I see as many buddhas as atoms in a hundred thousand buddha-lands; I see as many buddhas as atoms in a million buddha-lands; I see as many buddhas as atoms in a hundred million buddha-lands; I see as many buddhas as atoms in a billion buddha-lands; I see as many buddhas as atoms in a hundred billion buddha-lands; I see as many buddhas as atoms in a quintillion buddha-lands; I see as many buddhas as atoms in untold numbers of buddha-lands. As in the east, in the same way I see untold buddhas in all the other directions as well; looking in each direction, I see buddhas with various appearances, I see buddhas with various forms, various transfigurations, various exercises of power, various congregations, radiating light in networks of rays of many colors, with various arrays of states of purity in their buddha-lands, various life spans, showing magical projections of various ways of purification of enlightenment to beings according to their mentalities, roaring the mighty lion roar of buddhas.

“Son, from this universal light in which is concentrated the information of all sense objects, I have attained mindfulness of the buddhas: but how can I know the practice, or tell of the virtues, of the enlightening beings who have purified the sphere of endless knowledge, who have attained the means of mindfulness of buddhas in the sphere of universal illumination, by seeing right before their eyes the pure arrays of abodes in all buddha-lands in the spheres of all buddhas; who have attained the means of mindfulness of buddhas in which the ten powers are developed, by following the infinite ten powers of the enlightened; who have attained the means of mindfulness of buddhas in which the truth is displayed, by observation of the clouds of bodies of all buddhas as sources from which the truth is heard; who have attained the means of mindfulness of buddhas which is the seed of illumination of all realms, by plunging into the undivided ocean of buddhas in all oceans of realms; who have attained the means of mindfulness of buddhas throughout the ten directions, by comprehending the majesty of projections of all buddhas in all microcosms; who have attained the means of mindfulness of buddhas in all ages, by communication of the inseparable vision of Buddha in all ages; who have attained the means of mindfulness of buddhas in all times, by seeing buddhas according to the time in all times and living with them inseparably; who have attained the means of mindfulness of buddhas in all fields, by communication of the vision of the transcendent, unsurpassed body of buddhas in all buddha-fields; who have attained the means of mindfulness of buddhas in all sense objects, by communication of vision of successive emergence of buddhas in all objects; who have attained the means of mindfulness of buddhas by which peace is developed, through revelation of the ultimate extinction of all buddhas in all worlds in a single instant; who have attained the means of mindfulness of buddhas by which detachment is developed, by revelation of all buddhas

going forth from all abodes in one day; who have attained the means of mindfulness of buddhas in the past, by revelation of the bodies of buddhas, each buddha sitting cross-legged filling the cosmos; who have attained the means of mindfulness of buddhas in the minute, by entering into the service of untold buddhas appearing in a single point; who have attained the means of mindfulness of buddhas in supernal manifestations, by communication of visions of mystical displays of attainment of enlightenment in all worlds in one instant; who have attained the means of mindfulness of buddhas in religious actions, by attainment of the illumination of knowledge of the miracle of all buddhas coming forth and teaching; who have attained the means of projected mindfulness of buddhas, by apprehending appearances of all buddhas seen as they wish; who have attained the means of mindfulness of buddhas in deeds, by showing reflected images according to the deeds that all beings have done; who have attained the means of mindfulness of buddhas in mystic projections, by means of the ubiquitous manifestation of visions of tremendous projections of buddhas on lotus blossoms blooming in all phenomenal and noumenal realms; who have attained the means of mindfulness of buddhas in space, by vision of the space of the cosmos adorned by clouds of images of buddhas?

“Go, son—south of here is a place called Sagaramukha, where there lives a monk named Sagaramegha. Go to him and ask him how an enlightening being is to learn and accomplish the conduct of enlightening beings. He will reveal to you a spiritual benefactor; he will introduce you into the cause of accumulation of roots of goodness; he will get you to develop the vast ground of provisions for enlightenment; he will tell you of the immense, intense power of roots of goodness; he will inform you of the great cause of preparation of the determination for enlightenment; he will establish in you the great cause of the illumination of the vehicle of universal salvation; he will cause you to develop the great power of the set of transcendent ways; he will get you to purify extensive means of entry into the ocean of religious practice; he will get you to purify the vast sphere of vows; he will get you to develop extensive systems of all-sided emancipation; he will get you to develop the immense power of compassion.”

Then Sudhana paid his respects to the monk Meghashri and left.

Sagaramegha

Then Sudhana, reflecting on the instructions of that spiritual benefactor, pondering that enlightening liberation, polishing that enlightening method of concentration, peering into that conductor into the ocean of the essence of enlightenment, intent upon the sphere of buddhahood, seeking that direction to the vision of Buddha, thinking about that ocean of buddhas, remembering the succession of buddhas, following that approach to the means of enlightenment, looking throughout that sky of the enlightened, went gradually to the monk Sagaramegha in the region of Sagaramukha. When he got there, he paid his respects to Sagaramegha and

said, "O noble one, I have set out for supreme perfect enlightenment and want to enter the supreme ocean of knowledge; but I do not know how enlightening beings get out of the host of worldlings and into the host of the enlightened, emerge from the ocean of the mundane whirl and enter the ocean of omniscience, die away from the state of ignorant sentient beings and are born in the family of buddhas, withdraw from the stream of the mundane whirl and follow the stream of enlightening practice, escape from the wheel of transmigration in the mundane whirl and turn to the wheel of practice and vows of enlightening beings, destroy the gang of all demons and make manifest the light of the host of all buddhas, evaporate the ocean of craving and increase the water of great compassion, close all doors of decadence and miserable states and evils which are inopportune for enlightenment and open the door of heaven and nirvana, break through the door of the city of the mundane and enter the door of the city of omniscience, give up craving for all luxuries and give rise to the determination to care for all being."

To this Sagaramegha replied, "It is good that you have set your mind on supreme perfect enlightenment. The will for enlightenment is not developed by people who have not planted roots of goodness; the will for enlightenment is produced by those who have attained the illumination of all-sided roots of goodness, who are illumined by the light of knowledge of concentration on the path containing the means of enlightenment, who have accumulated a vast ocean of virtue as provisions for the path to enlightenment, who ceaselessly practice all that is pure and good, who tirelessly apply the methods set up by all spiritual benefactors, who are not worried about their physical subsistence, who are free from clinging to material things, whose minds are equanimous as the earth, without high or low, who are by nature compassionate and friendly, who face up to all states of being, who seek the sphere of those who realize Thusness. In such people arises the mind of enlightenment—the mind of great compassion, for the salvation of all beings; the mind of great kindness, for unity with all beings; the mind of happiness, to stop the mass of misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all buddhas; the purified mind, to penetrate all knowledge of past, present, and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge.

"Son, I have been living here in Sagaramukha ('Ocean-Door') for twelve years, having focused my mind on the ocean and kept it present in my awareness, reflecting on the measureless vastness of the great ocean, its pure clarity, its unfathomable depth, its gradual deepening, its variety of deposits of precious substances, the measurelessness of its body of water, its infinity, its being the dwelling place of various immense creatures, its being covered by great clouds, and how it neither increases nor decreases. I think: is there anything else in the world as vast as the great ocean, as broad, as measureless,

as deep, as various? While I was engaged in these thoughts, an enormous lotus from the bottom of the ocean appeared before me. Its stem was of unsurpassed jewels, sapphires, and diamonds, with a wreath of agate; its broad leaves of pure gold, with an array of buds of yellow sandalwood and filaments of emerald, as measureless in breadth as the ocean; its calyx was on a stem held by a million titan chiefs, it was covered by a net of a million various jewels, sprinkled by rain from clouds of fragrant water by a million chief water spirits, with a million bird chiefs trailing silks and strings of jewels over it, a million centaur chiefs gazing at it benevolently, a million serpent chiefs bowing to it in respect, a million goblin chiefs honoring it with bowed bodies, a million celestial musician chiefs celebrating it with music and song, a million celestial leaders raining on it clouds of heavenly flowers, fragrances, garlands, incenses, perfumes, aromatic powders, cloths, parasols, banners, and pennants, a million Brahma chiefs bowing their heads in respect, a million celestial beings of the pure abodes paying respect with joined palms, a million human rulers making offerings of precious substances, a million ocean deities emerging to pay respect; it was illumined by arrays of light beams from a million luminous jewels, adorned with a million pure jewels in orderly arrays, containing a million radiant jewels, blazing with the great splendor of a million dazzling jewels, shining endlessly with a million jewels from various sources, adorned with a million jewels symbolic of earth arrayed all around, incomparably arrayed with a million of the finest diamonds, brilliantly covered with a million sun-containing jewels, decorated with a million beautiful jewels in various colors, blazing with the light of an endless array of a million wish-fulfilling jewels. That great lotus is born from the transcendental roots of goodness of the enlightened; it appears everywhere, directed to the will of enlightening beings; it comes forth from the principle of illusoriness; it is produced by pure deeds; it is adorned by the principle of the state of noncontention; it is a presentation of the nature of being equal to a dream; it is marked by the principle of nonfabrication; it accords with the principle of nonattachment; it pervades all universes everywhere; it is in the realm of illumination by the light of the sphere of Buddha. It would be impossible to reach the end of the array of characteristics, qualities, forms, and appearances of that lotus even in countless hundreds of thousands of eons. Also I saw an embodiment of Buddha clearly manifest sitting cross-legged on that great lotus, completely filling it; I saw that embodiment of Buddha reaching from here to the very summit of being. I also saw the inconceivable adornments of the Buddha's throne, the inconceivable adornments of the Buddha's congregation, the inconceivable adornments of his aura of light, his inconceivable marks of greatness, various embellishments, and inconceivable majesty, the inconceivable projection of Buddha, the inconceivable purity of appearance of the Buddha; I heard the Buddha's inconceivable eloquence and drew near to the inconceivable infinity of Buddha's power, the inconceivable purity of his adornments of expertise, and his inconceivable accomplishment of the power of analytic knowledge; I recalled his past consummation of practices

as an enlightening being, I saw the inconceivable transformation of the attainment of enlightenment, I heard of the inconceivable array of senses conveying universal insight and saw the inconceivable infinite division of his body into left and right and his consummate attainment of physical being beneficial to all creatures.

“Then the Buddha extended his right hand, rubbed my head, and revealed to me a teaching called universal eye, which is the sphere of all buddhas, revealing the practice of enlightening beings, showing the differentiation of the planes of all universes, showing the spheres of all truths together, the light purifying all lands, dispersing all challengers, crushing all demons and devils, making all beings happy, illumining the hidden recesses of all beings’ minds, communicating to all beings in accord with their mentalities, illuminating the turning of the wheels of the senses of all beings. And I have taken up that teaching of the universal eye, keep it in mind, apply it, and contemplate it, taking it in this way—even if it were being written by a collection of pens the size of the polar mountains with as much ink as water in the oceans, it could never be finished; it would be impossible to finish even a part of a single line of a single formula of a single principle of a single doctrine of a single chapter of the teaching—it cannot be even partially exhausted, let alone fully exhausted or comprehended.

“So, son, having taken up this teaching of the universal eye for a full twelve years—taking it up in this way: in one day I master countless chapters by the light of mental command to retain what is heard; I penetrate countless chapters by the light of mental command that is a way of access to tranquillity; I plunge into countless chapters by the light of mental command that progresses endlessly; I contemplate and investigate countless chapters by the light of mental command that is imbued with fiery energy; I put countless chapters into practice by the light of mental command adorned with lotuses; I elucidate countless chapters by the light of mental command that is beyond words; I analyze countless chapters by the light of mental command that is a mass of brightness; I arrange countless chapters in order by the light of mental command containing the ocean—whatever beings come to me from the ten directions, I direct and introduce them all into this teaching of the universal eye, the manifestation of the practice of enlightened and enlightening beings; to all of them I elucidate, represent, illumine, describe, show, analyze, expound upon, open up, explain, unlock, and clarify the teaching of the universal eye.

“I know this teaching, son, but how can I know the practice or tell of the virtues of the enlightening beings who have entered into the ocean of all enlightening beings’ practices in accord with pure vows; who have entered into the ocean of all vows, to remain in the world through all ages; who have entered into the mundane whirl of all beings, to act appropriately according to their mentalities; who have entered the ocean of minds of all beings, to communicate knowledge; who have entered the ocean of all virtues, to produce the vision of the knowledge of the ten powers without obstruction; who have entered the ocean of all beings’ faculties, to guide them to matur-

ity and perfection with appropriate timing; who have entered the ocean of all lands, by carrying out the vow to purify all lands; who have entered the ocean of all buddhas, by the power of the vow to honor and attend all enlightened ones; who have entered the ocean of all truths, for the communication of knowledge; who have entered the ocean of all virtues by pursuing their realization; who have entered the ocean of languages of all beings, to carry out the turning of the wheel of the teaching in all languages?

“Go, son, to a place called Sagaratira, in the region of Sri Lanka, sixty leagues south of here. A monk named Supratishthita lives there; go to him and ask how a great enlightening being is to purify enlightening practice.”

Then Sudhana, paying his respects, departed from the presence of Sagaramegha.

Supratishthita

Then Sudhana, remembering that spiritual benefactor’s teaching of the universal eye, reflecting on that projection of buddhahood, keeping in mind those multitudes of statements of the Teaching, entering into those oceans of entries into the Teaching, pondering that method of teaching, plunging into the principles of that whirlpool of teaching, entering fully into the space of that teaching, clarifying that sphere of teaching, and contemplating that treasure island of teaching, gradually made his way to Sagaratira in Lanka, where he looked in all directions, desiring to see the monk Supratishthita. He saw Supratishthita walking in the sky, surrounded by countless hundreds of thousands of celestial beings. He also saw the sky covered with clouds of celestial flowers, with the sound of countless clouds of heavenly music and countless streamers and banners offered by the chief celestials to the monk Supratishthita as tokens of respect. He also saw inconceivable clouds of black aloë-scented water thundering in the sky, raised on high by the chief water spirits. He also heard countless sounds of pleasing celestial music and song coming from the sky with words of reverence and hymns of praise, performed by supernatural beings; he also saw inconceivable clouds of fine cloths spread out in the sky by joyous serpent chiefs out of respect for Supratishthita. He also saw inconceivable clouds of jewels set in the sky by the chief titans, with the light of the magnificent array of their inconceivable qualities. He also saw inconceivable hosts of bird girls, standing in the sky with their hands joined in gestures of respect, with noninjury uppermost in their minds. He also saw inconceivable hundreds of thousands of goblin chiefs in the sky with their retinues, their bodies transfigured, directed there by goodwill toward the monk Supratishthita. He also saw inconceivable numbers of demigod chiefs with their retinues circling in the sky to protect Supratishthita. He also saw inconceivable hundreds of thousands of Brahma chiefs in the sky making salutations, uttering pleasant words of respect and songs of praise. He also saw inconceivable hundreds of

thousands of celestial beings of the pure abodes in their palaces in the sky, paying their respects to the monk Supratishthita.

Then Sudhana, seeing the monk Supratishthita walking in the sky, was pleased, enraptured, transported, overjoyed, happy; he saluted and greeted Supratishthita and said to him, "Noble one, I have set my mind on supreme enlightenment, but I do not know how an enlightening being is to seek the qualities of buddhas, how an enlightening being is to acquire the qualities of buddhas, how an enlightening being is to accumulate the qualities of buddhas, how an enlightening being is to cultivate the qualities of buddhas, how an enlightening being is to actualize the qualities of buddhas, how an enlightening being is to act in accord with the qualities of buddhas, how an enlightening being is to assemble the qualities of buddhas, how an enlightening being is to contemplate the qualities of buddhas, how an enlightening being is to clarify the qualities of buddhas in order to accomplish all the tasks of enlightening beings, how an enlightening being is to approach and follow the qualities of buddhas. Noble one, I hear that you give instructions to enlightening beings: please tell me how an enlightening being is to set to work on the Buddha teachings, not to lose sight of Buddha whatever one is doing, not to lose sight of enlightening beings so as to be always in contact with reality, always to be involved with the Buddha teachings so as to be at one with the roots of goodness of all enlightening beings, always to be involved with the vows of enlightening beings so as to accord with knowledge, always to be involved in the practices of enlightening beings so as to accomplish the task of all enlightening beings, always to be pervading all buddha-fields so as to live continuously through all ages, to remain in the conditional for the manifestation of the projections of all buddhas, always to be hearing the Teaching in order to visit in one's own body the places of death and birth of all buddhas by the emanationlike action of enlightening beings, and to always be in contact with the light of knowledge so as to receive the teachings of all buddhas and accord with knowledge of past, present, and future."

To this, Supratishthita replied, "It is good that you have set your mind on supreme perfect enlightenment and ask about the qualities of buddhahood, the qualities of omniscience, the qualities of independence. I have attained the enlightening liberation 'unobstructed door.' Going in and out of this 'unobstructed door' liberation, practicing it, analyzing it, examining it, investigating it, and clarifying it, I have attained a light of knowledge called 'ultimate nonobstruction,' whereby I am free from obstruction in awareness of the mental actions of all sentient beings, knowing where all sentient beings die and are born, entries into the channels to memory of past states, associations with all beings in future ages, communications to all sentient beings of the present time, knowledge of the conventions of languages of all sentient beings, cutting off the doubts of all sentient beings, comprehending the differences in the faculties of all sentient beings, approaching all sentient beings at appropriate times to guide them to full development, comprehension of time divisions as being conceptual, and in noncorporeal pervasion of

the buddha-fields in the ten directions, all by the attainment of nonbeing, nonabiding, and nondoing. By the realization of this mystic power of nondoing I walk, stand, sit, and lie down in the sky, disappear and appear, produce smoke and flame. Being one, I become many; being many, I become one. I become now visible, now invisible. I go through walls unhindered, as through empty space. While sitting cross-legged I travel in space, like a bird on the wing. I go in and out of the earth as if in water. I walk on water unhindered as on the earth. I smoke and flame like a great conflagration. I cause even the earth to quake. With my hand I polish even the sun and moon, those bodies of great potency, power, and light. I envelop even up to the Brahma world in my body. Covering the world with clouds of lights the colors of all jewels, I emit clouds in the forms of all beings. Emanating clouds of webs of light of infinite colors, I go forth in all directions: in each moment of thought I pass one world to the east, I pass two worlds, three worlds, a hundred worlds, a thousand worlds, a hundred thousand worlds, a million worlds, a hundred millions worlds, a billion worlds, a hundred billion worlds, a quintillion worlds, countless, measureless, endless, incomparable, inconceivable, incalculable, untold, unspeakably unspeakable numbers of worlds; and in those worlds are buddhas living, in each of those oceans of worlds, in each of those streams of worlds, in each region of those worlds, in each age of those worlds, in each set of those worlds, in each occurrence of those worlds, in each expression of those worlds, in each medium of those worlds, in each particular of those worlds, in each sacred place in those worlds, in each site of enlightenment in those worlds, in each assembly in those worlds—I go to each of the buddhas teaching in those worlds with as many bodies as atoms in endless buddha-lands, each body raining as many clouds of offerings as atoms in endless buddha-lands. Going to the buddhas, I ceaselessly make offerings of all kinds of flowers, fragrances, garlands, unguents, robes, banners, pennants, canopies, nets, and ornaments. Those buddhas explain, reveal, and elucidate, and I acknowledge and take up all that they teach. I also remember the purity of the buddha-lands of those buddhas. As in the east, so also in all directions do I go to innumerable worlds, see the buddhas teaching there, make offerings to them, acknowledge and take up what they say, and remember the purity of their buddha-lands. Also, all the beings who see me, to whom I come, are assured of supreme perfect enlightenment. Also, whatever beings I see, small or large, underdeveloped or well developed, happy or unhappy, I adopt a corresponding physical form, in order to guide them to maturity and perfection in the appropriate time. And all beings who come to me I establish in this enlightening liberation, which is everywhere at once and which is the consummation of unerring power.

“Son, I know this enlightening liberation ‘unobstructed door,’ which is everywhere at once engaged in the service of the buddhas, appropriate to the development of all beings. How can I know the practice, or tell the virtues, of the great enlightening beings who act on great compassion, who act in accord with the practice of the Great Vehicle, whose conduct never deviates

from the path of enlightening beings, whose conduct is free from attachment, whose conduct always embodies the will of enlightening beings, who always act with the thought of enlightenment, whose action is focused on the way of the enlightened, who always act with the thought of omniscience, whose way of action is like the sky, whose conduct is independent of all mundane realms, whose conduct is flawless, whose conduct is uncorrupted, whose conduct is consistent, whose conduct is faultless, whose conduct is pure, whose conduct is unblemished, whose conduct is free from evil, whose conduct is honest, whose conduct is dispassionate, whose conduct is undefiled?

“Go south, son, to the Dravidian city Vajrapura. There lives a grammarian named Megha. Go to him and ask him how an enlightening being is to learn and practice the conduct of enlightening beings.”

Then Sudhana again paid his respects to the monk Supratishthita and left.

Megha

Then Sudhana, mindful of the light of the Teaching, steeped in intensity of faith in the Teaching, his attention focused on thoughts of Buddha, intent on perpetuating the lineage of the three treasures, remembering spiritual friends, his mind having illumined the worlds of past, present, and future, thinking of great vows, striving for the salvation of all beings, his mind unattached to enjoyment of any created things, praising the tradition of dispassion, intent upon contemplation of the intrinsic essence of all things, firm in the commitment to purify all worlds, sojourning without attachment in the congregations of all buddhas, gradually approached the Dravidian city Vajrapura, looking for the grammarian Megha.

He saw Megha at a crossroads in the middle of the city, sitting on a lion seat to talk about the Teaching, elucidating a scripture called *Manifestation of Turning of the Wheel of Letters*. Sudhana went up to him, paid his respects, and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. How is an enlightening being to preserve the determination for enlightenment? How does one develop a will that is firm in all states of existence and is indefatigable? How does one purify one’s intent, in accord with invincibility? How is the power of great compassion produced so that it never flags? How does one acquire mental command that is totally purified? How is the light of wisdom produced, light free from obscurity in regard to meaning, principle, expression, and presence of mind? How does one acquire the power of recollection, keeping in mind the teachings of all buddhas without confusion? How is the power of migration purified, illumining all states of existence with the truth? How is an enlightening being’s power of concentration perfected, intent on the ascertainment and discernment of the meanings of all principles?”

Now Megha, out of respect for an enlightening being, got off his seat and prostrated himself before Sudhana, then showered Sudhana with golden

flowers, precious jewels, and the finest sandalwood powders, covered him with hundreds of thousands of robes dyed in various colors, showered him with beautiful flowers of many various colors with pleasant scents, and honored him with various other offerings, then said to him, "It is good that you have set your mind on supreme perfect enlightenment; one who arouses the determination for supreme perfect enlightenment becomes engaged in the perpetuation of the lineage of buddhas, intent on correctly communicating the tradition of dispassion, engaged in purifying the family of all lands, directed toward guiding the family of all sentient beings to perfection, engaged in properly accomplishing all the teachings and transcending all things, intent on harmony of all actions, engaged in the fulfillment of all practices of enlightening beings, directed toward preserving the continuity of all religious vows, engaged in following knowledge of all times, active in making devotion steadfast, the focus of attention of all buddhas, near to equality with all buddhas, appreciated by all enlightening beings, praised by all sages, honored by all the chief Brahmas, protected by all the chief gods, respected, welcomed, and praised by the chiefs of the various supernatural beings, sought out by all world rulers; one becomes very well suited for putting an end to the three kinds of bad conditions in all worlds, getting rid of all difficult conditions inopportune for attaining enlightenment, getting beyond all states of destitution, attaining birth in celestial or human states, always seeing spiritual benefactors, consistently listening to the lofty buddha-teaching, purifying the will for enlightenment, cultivating the cause of the thought of enlightenment, gaining the illumination of the path of enlightening beings, following the knowledge of enlightening beings, and dwelling in the stages of enlightening beings.

"This is what I think of such a one: enlightening beings do what is difficult to do; it is hard to get to actually see them; they are comforts to the world; enlightening beings are the mothers and fathers of all sentient beings; enlightening beings are an adornment to the world with its gods; enlightening beings are a refuge for those oppressed by suffering; enlightening beings are a place of rest for the protection of all sentient beings; enlightening beings are the breath of life to those suffering all kinds of terrors and calamities; enlightening beings are a wind protecting all sentient beings from the heat of the three evils; enlightening beings are earth, causing the roots of goodness of all sentient beings to grow; enlightening beings are an ocean, a repository of endless treasures of virtue; enlightening beings are a sun, producing the light of knowledge; enlightening beings are the polar mountain, by virtue of the height of their roots of goodness; enlightening beings are a moon, the moon of knowledge of the essence of enlightenment having risen in them; enlightening beings are warriors crushing the armies of all demons; enlightening beings are heroic, having reached the city of the state of independence; enlightening beings are fire, annihilating the self-love of all sentient beings; enlightening beings are clouds, causing vast clouds of true teaching to shower; enlightening beings are rain, causing the sprouts of faculties such as faith to grow; enlightening

beings are navigators, showing the way on the ocean of truth; enlightening beings are bridges conveying all sentient beings across the sea of mundane life; enlightening beings are a pathway to the holy for all sentient beings."

Thus praising enlightening beings to Sudhana in such terms, Megha applauded Sudhana. While he was saying these words pleasing to enlightening beings, there issued from his mouth a mass of flames that made a thousand worlds clearly visible; and all the sentient beings who perceived that light came to Megha, illumined by the light; to them, their attention commanded by Megha, their hands held forth in respectful supplication, their bodies and minds cooled, enraptured, inspired with reverence, divested of conceit, freed from deception, senses tranquil, Megha expounded and conveyed the teaching of the manifestation of the turning of the wheel of letters, upon hearing which they became irreversible in their progress toward supreme perfect enlightenment.

Megha sat back down on the seat of teaching and said to Sudhana, "I have attained the light of the spell of eloquence: I know the speech of all kinds of beings in a billion-world universe; I know the variety of speech of each kind of being; I know the unity of speech of each kind of being; I know the mixture of speech of each kind of being; I know the terms, speech, and concepts of all creatures; I know the ideas of all sages; I know the ideas of all ignoble people; I know the speech of enlightening beings, expressed according to the mentalities and languages of sentient beings; I enter into and focus on the oceans of utterances addressed to all sentient beings by the buddhas of past, present, and future. As in this billion-world universe in each moment of thought I enter into the oceans of all terms, expressions, speech, and concepts of sentient beings, I do the same in untold worlds in each of the ten directions.

"I know this light of the spell of eloquence of enlightening beings, but how can I know the practice or tell the virtues of the enlightening beings who have entered the ocean of what is in various conceptions, who have entered the ocean of the various conceptions and languages of all people, who have entered the ocean of the various conventions of verbal designation used by all people, who have entered the ocean of logical connections of all statements, who have entered the ocean of literalism, who have entered the ocean of designation of all objects of past, present, and future in one object, who have entered the ocean of teaching which is beyond verbal expression, who have entered the ocean of the teaching of the Buddha, who have entered the ocean of explanations of distinct types of statements, who have entered the ocean of explanation guiding the analysis of statements of all truths, who have entered the ocean of speech of all beings, who have gone into the pure arrays of all spheres of sound, who are conversant with the ultimate distinctions of the wheel of phonemes?

"Go, son—there is a country south of here called Vanavasin, where there lives a distinguished man named Muktaka. Go ask him how an enlightening being is to undertake the practice of enlightening beings and become familiar with it, and how the mind is to be observed."

Then Sudhana, having bowed to Megha and paid respect to the teaching, describing the faith rooted in him, observing that all-knowledge comes from following good spiritual benefactors, reluctantly took his leave and went on.

Muktaka

Then Sudhana, reflecting on that array of light of the spell of eloquence of enlightening beings, plunging into that enlightening beings' ocean of principles of speech, remembering that enlightening beings' mental purification, undertaking that enlightening beings' production of inclination to goodness, clarifying that enlightening beings' method of perfecting sentient beings, purifying that enlightening beings' knowledge of how to take care of sentient beings, making firm that enlightening beings' purity of willpower, establishing that enlightening beings' power of supreme resolve, clarifying that body of interest of enlightening beings, producing that goodness of intent and thought of enlightening beings, evoking that effort of enlightening beings, equipped with a mind of firm commitment and tireless consistency, with unrelenting energy and determination, imbued with unshakable power of faith, with an indestructible mind, follower of the instructions of all spiritual benefactors, with the perspective of sane knowledge, on the verge of all-sided purity, coursing in the purity of unobstructed knowledge, imbued with the light of the principle of the universal eye, illumined by the mystic formulations of all stages of enlightenment, his mind directed to the differentiations of the planes of the cosmos, aware of the pure essence of forms unfixed anywhere, intent on the sphere of absolute unity with no attachment, having purified the medium of powerful knowledge of all ideas, having broken through the boundaries of all spaces, progressively distinguishing the realms of worldly planes, progressively distinguishing the realms of planes of reality, intent on the manifestation of the vision of the varieties of abodes of Buddha, knowing about the distinctions of realms of time, his intellect bearing the radiant wheel of the teaching, his mind illumined by the light of the treasury of concentration of universally radiant knowledge, mentally and physically according with the stage of universal perspective, his mind illumined by the lightning of knowledge of those who realize Thusness, realizing the exaltation of faith in omniscience, never without the exaltation of faith in the buddha-teaching, filled with the exaltation of the empowerment of Buddha, illumined by the inherent mental light of all buddhas, hearing the vow to penetrate all networks of worlds with his own body, intent on putting all universes at once into his own body, made his way gradually to the country Vanavasin, arriving there after twelve years.

He looked for the noble Muktaka, saw him, paid his respects, and said, "Noble one, I have made gains, having met the spiritual benefactor Megha. Why do I say this? Spiritual benefactors are hard to get to see, hard to get to encounter, hard to visit, hard to attend, hard to approach, hard to stay with,

hard to be perfected by, hard to associate with. But I have met the spiritual benefactor Megha. Noble one, I have set my mind on supreme perfect enlightenment, to attend all buddhas, to be on good terms with all buddhas, to see all buddhas, to know all buddhas, to approach equality with all buddhas, to follow the vows of all buddhas, to fulfill the vows of all buddhas, to view the knowledge attained by all buddhas, to produce all buddhas in my own body, to accomplish the realization of all buddhas in my own practice, to directly know the mystical transformations of all buddhas, to purify the powers and confidences of all buddhas, to hear all true teachings tirelessly, to listen to and take up the teachings of all buddhas, to hold the teachings of all buddhas, to distinguish the teachings of all buddhas, to preserve the instructions of all buddhas, to be one being with all buddhas, to be equal to all enlightening beings, to purify the practice of all enlightening beings, to fulfill the transcendent ways of enlightening beings, to purify the accomplishment of the vows of all enlightening beings, to attain all enlightening beings' store of mystical power of buddhas, to be illumined by the endless knowledge of the treasury of truths of all enlightening beings, to approach the treasury of enlightening beings, to produce the infinite treasury of enlightening beings, to realize the ultimate consummation of guidance of sentient beings with the treasury of great compassion of all enlightening beings, to know the treasury of spiritual transformations of all enlightening beings, to command in my own body the treasury of powers of all enlightening beings, to be fully arrayed with the treasury of purities of all enlightening beings.

"Noble one, I have come in such a spirit, with such desires, such wishes, such intentions, such thoughts uppermost in my mind, aiming for such a realm, determined to follow such principles, intent on such purity, seeking such adornments, with such a humble mind, applied to such good, my faculties oriented in this way. Noble one, I hear you give instructions to enlightening beings, explain principle and clarify procedure, explain the Path, take them across the bridge, open the door of the Teaching, cut off doubts, dispel craving, pull out the arrow of confusion, clear away the grime of uncertainty, light up the obscurity in the mind, remove defilement from the mind, calm the mental flow, remove deviousness from the mind, cool the fever of the mind, foster nonattachment, turn back the mind revolving in the mundane whirl, turn enlightening beings away from evil, separate them from hells, free them from attachments, direct them toward omniscience, lead them into the city of truth, establish them in great compassion, settle them in great kindness, introduce them into the practice of enlightening beings, cause them to enter into the development of ways of concentration, establish them in means of realization, fill them with contemplation of inherent nature, and explain mind according to power for the sake of attainment of equanimity toward all beings. Noble one, please tell me how an enlightening being is to learn, commence, and carry out the practice of enlightening beings, and how one so engaged can quickly purify the sphere of practice of enlightening beings."

At that juncture Mukṭaka entered an enlightening concentration medium called “collection of all buddha-fields,” led by a mystic formula of endless progression, accomplishing entry into this concentration by the power of his past roots of goodness, by the empowerment of the Buddha, and by Mañjuśrī’s attention and gift of the light of knowledge. As soon as Mukṭaka had entered that state, his body became pure, and by that purity of body as many buddhas in the ten directions as atoms in ten buddha-lands were visible within his body, along with the adornments of their pure lands, their congregations, their pure lights, their past actions and abodes, their mystical projections, their vows, their pure arrays of liberative practices, their manifestations of attainment of perfect enlightenment, their turnings of the wheel of teaching, their developments of sentient beings, and the ultimate consummation of their teaching. All these were visible within Mukṭaka’s body without mutual confusion, without mutual obstruction, clearly distinct, showing the various individual ages accurately defined, the various arrays of the buddha-lands, the various adornments of the congregations of enlightening beings, and the various miracles of the buddhas. Some buddhas were seen to be in the heaven of happiness in a world setting forth various means of liberation and illumining various undertakings; some were seen descending from the heaven of happiness doing the duty of buddhas; some were seen in the womb of the mother displaying various miracles; some were seen being born and showing a child’s play; some were seen at home, some leaving home, some gone to the summit of enlightenment defeating the army of demons; some were seen surrounded by deities, spirits, and cherubim, being asked by Brahma and Indra to turn the wheel of the teaching; some were seen turning the wheel of teaching; some were seen in the abodes of all beings; some were seen passing away; in some cases the division of the relics of deceased buddhas in a world was seen, and in some cases people and celestial beings in a buddha-land were seen adorning a buddha’s shrine. And what those buddhas said, in various groups of beings, in various beings’ worlds, in various realms of existence, in various assemblies of beings, in various situations according to beings’ virtues, states, inclinations, beliefs, and faculties, in various periods of time, amid various kinds of beings’ activities, in various manifestations of worlds of beings carrying out various intentions, in the midst of beings with various degrees of purity of senses and various afflictions, habits, and propensities, teaching by various manifestations of buddhas’ transfigurations and projections, by various expressions, various utterances, various enunciations of doctrine, various mystical mnemonic formulae, various intellectual analyses of principles, various stirrings of the ocean of names of truth, various roarings of the mighty lion’s roar of buddhas, various manifestations of magical performances teaching beings bases of goodness, mystic projections showing various facets of memory, various lion roars foretelling the buddhahood of enlightening beings, various manifestations of the wheel of teaching of the enlightened, in infinite assemblies of infinite varieties, all interdependent, in groups variously purified, in large groups contained in small groups, in

groups a league deep, ten leagues deep, up to groups the size of as many worlds as atoms in untold buddha-fields—all that those buddhas taught, Sudhana heard, took in, remembered, undertook, and contemplated. He also saw the mystic projection and the inconceivable power of concentration of the enlightening being.

Then Mukṭaka, mindful, perfectly cognizant, arose from that concentration and said to Sudhana, “I go in and out of a liberation of buddhas which is called ‘unobstructed manifestation.’ As I go in and out of the ‘unobstructed manifestation’ liberation of buddhas, to the east I see in the world Golden Light a buddha named Supreme Savior, along with the whole group of enlightening beings there, led by the enlightening being Child of Radiance. To the south I see in the world Possessed of All Powers a buddha named Universal Spread of Fragrance, with the whole group of enlightening beings there, led by King of Thought. To the west I see in the World Possessed of All Fragrances and Beauties a buddha named Supreme Lamp, with the whole group of enlightening beings there, led by Unobstructed Mind. To the north I see in the world Vestment Banner a buddha named Diamond Crusher, with the whole group of enlightening beings there, led by Boldly Advancing on Indestructible Feet. To the northeast I see in the world Beauty of All Jewels a buddha named Radiance of the Independent Eye, with the whole group of enlightening beings there, led by Independent Emanation. To the southeast I see in the world Glow of Fragrant Flames a buddha named Fragrant Lamp, with the whole group of enlightening beings there, led by Supreme Intellect Differentiating the Planes of All Realms of Reality. To the southwest I see in a world Sunny Golden Shining a buddha named Illuminating Voice of Universal Knowledge, with the whole group of enlightening beings there, led by Hanging Crest of Radiant Flowery Flames. To the northwest I see in the land Brilliant Shining Treasury with Fragrant Adornments a buddha named Light of a Measureless Ocean of Virtue, with the whole group of enlightening beings there, led by Mind Blazing with Light in a Body Free from Attachments. In the nadir I see in the world Blaze of Lights from Jewel Lions a buddha named Beam of Light Illuminating the Cosmos, with the whole group of enlightening beings there, led by Mind Born of the Light of the Cosmos. In the zenith I see in the world Radiant with Splendor of Appearance a buddha named Light of Liberation of Indestructible Virtue and Glory, with the whole group of enlightening beings there, led by Mind of Energy of Unobstructed Power. Beginning with these, I see as many buddhas in the ten directions as atoms in ten buddha-lands: and yet those buddhas do not come here and I do not go there. Also, whenever I want to see the buddha Infinite Light in the world Blissful, I see the buddha Diamond Light in the world Like Sandalwood, I see the buddha Jewel Light in the world Fragrant, I see the buddha Jewel Lotus Light in the world Lotuslike, I see the buddha Silent Light in the world Golden, I see the buddha Imperturbable in the world Joy, I see the buddha Lion in the world Standing Well, I see the buddha Moonlike Awareness in the world Mirror Globe Light, I see the buddha Luminous in the

world Pure Clarity of Jewellike Splendor. In this way I see whatever buddha I wish in whatever world in whichever direction. I see whatever buddha I wish to see in whatever time in whatever abode involved in whatever past practice, whatever buddha I wish to see in whatever miraculous performances, in whatever teaching activity: and yet the buddhas do not come here, nor do I go there. Without discerning any coming from anywhere on the part of the buddhas, without discerning any going on the part of my own body, knowing the buddhas as like a dream, knowing my own mind as dreamlike thought, knowing the buddhas as like a reflection, knowing my own mind as like a vessel of clear water, knowing the buddhas as like magically produced forms, knowing my mind as like magic, knowing the nature of voices of the buddhas as the reverberation of the sound of echoes in the mountains, knowing my own mind as like an echo, I realize, I am mindful, that all enlightenment principles of enlightening beings are based on one's own mind, that all their purification of buddha-lands, all enlightening practices, all development and guidance of sentient beings, all undertaking of the vows of enlightening beings, all attainment to the ocean of omniscience, roaming in the inconceivable liberation of enlightening beings, attainment of the enlightenment of buddhas, spiritual communion with the cosmos, and knowledge of subtle communion with all ages, all are based on one's own mind.

"In this connection, I think that one's own mind should be supported by roots of goodness, moistened by the clouds of the Teaching, purified by principles that should be focused on, made firm by vigor, made calm by forbearance, guided by following knowledge, clarified by wisdom, developed in spiritual powers, expanded to equality with the buddhas, illumined by the ten powers of the enlightened.

"I know this buddha-liberation of unobstructed manifestation, and go in and out of it; how can I know the practice or tell of the virtues of enlightening beings whose minds are unobstructed, whose sphere is a state free from obstruction, who have attained concentration focused on the teachings of all buddhas of the present, who have attained concentration leading into enlightenment that does not become ultimately extinct, who have realized the equality of past, present, and future, who know the science of the sphere of concentration on the continuity of all planes, who distribute their bodies throughout all buddha-lands, who abide in the unfragmented state of buddhas, whose perspective faces in all directions, who observe the sphere of all-inclusive knowledge, who know the becoming and disintegration of all worlds in their own bodies, without any dualistic notions regarding their bodies or the worlds.

"Go south, to Milaspharana, on the tip of the continent. A monk named Saradhvaja lives there. Go to him and ask how an enlightening being is to learn and undertake the practice of enlightening beings."

Then Sudhana, paying his respects to Mukta, eulogizing, contemplating, desiring, and dwelling on Mukta's countless virtues, with love for spiritual benefactors, taking refuge in spiritual benefactors, seeking to please

spiritual benefactors, not contesting the knowledge of spiritual benefactors, seeing omniscience as realized by following spiritual benefactors, obedient to spiritual benefactors, to be spiritually healed by the techniques of spiritual benefactors, his thoughts following the direction of spiritual benefactors, thinking of spiritual benefactors as a mother because they get rid of all that is not beneficial, thinking of spiritual benefactors as a father because they produce all good qualities, Sudhana left Muktaka.

Saradhvaja

Then Sudhana, reflecting on the instruction of the eminent Muktaka, following Muktaka's direction, remembering the inconceivable liberation of enlightening beings, remembering the inconceivable light of knowledge of enlightening beings, following the inconceivable entrance into the realm of reality, entering into the inconceivable principle of the communion of enlightening beings, observing the inconceivable transformation of those who realize Thusness, intent on the inconceivable communion of buddha-fields, clarifying the inconceivable manifestation of the magical power of buddhas, contemplating the magnificence of the inconceivable order of the concentrations and liberations of enlightening beings, following the steadfast determination to perform the inconceivable work of enlightening beings, conforming to the stream of undertaking of the inconceivable deeds of enlightening beings, gradually proceeded to Milaspharana on the tip of the continent, where he looked all over for the monk Saradhvaja.

He saw Saradhvaja by the side of a place for walking at a retreat, sitting in concentration, following his breath, not stirring, not thinking, his body straight, his mindfulness on the immediate present, by the inconceivable power of concentration producing to the left, right, and above an inconceivable infinite body in each successive mental moment manifesting an infinite variety of bodies. Sudhana saw an inconceivable miraculous display of the liberation of enlightening beings coming forth from every pore of the ecstatic body of Saradhvaja, who had attained such profound tranquility, silence, and objectlessness. With this miraculous display of the medium of liberation, Saradhvaja filled the cosmos moment to moment with endless varieties of mystic projections, to perfect all beings, to honor all buddhas, to purify all buddha-fields, to do away with the mass of suffering of all sentient beings, to cut off the courses of all bad conditions, to open the door to good conditions for all beings, to extinguish the burning of afflictions of all beings, to dissolve all beings' obstructions to knowledge, and to introduce all beings into omniscience.

Sudhana saw emanating from the soles of Saradhvaja's feet masses of grantees as numerous as atoms in countless buddha-lands, their forms like those of the grantees in all worldly realms, wearing gorgeous clothing, variously adorned, wearing variously crested jewel crowns, surrounded by images of sons. He also saw priests and householders going throughout the ten directions caring for the poor with all kinds of food and drink, services, supplies,

clothing, flowers, garlands, fragrances, ointments, acts of love, jewels, dwellings, vessels, and implements, restoring life to the miserable world, satisfying sentient beings, purifying sentient beings' minds, developing sentient beings for enlightenment.

Sudhana saw forms of warrior sages, priestly sages, worldly sages, scholars versed in various crafts, humanistic scholars, scholars expert in knowledge of the sciences of mundane and transmundane activities, sages considered teachers of the world, emanate from the circles on Saradhvaja's knees and go throughout the ten directions in many forms and guises, speaking pleasant words, cheering up dejected sentient beings, taking care of spiritually and materially poor beings, comforting beings in distress, uplifting the fallen, reviving the shipwrecked, rescuing the imperiled, causing the voice of goodness to be heard, preaching rejection of evil, exhorting beings to virtuous practices, directing beings to beneficial actions, producing joy, uttering kind words, and showing the world the nature of cooperation.

Sudhana saw various forms of wizards, as many as there are living beings, emanating from Saradhvaja's navel and going throughout the ten directions, wearing leather, rags, and bark, carrying staffs and pitchers, their deportment extremely calm, up on the sky extolling the qualities of buddhas, causing the voice of the Teaching to be heard, speaking the voice of Buddhas, showing the community of enlightening beings, praising religious conduct, directing sentient beings to guard their senses, describing the meaning of the voidness of intrinsic essence, introducing sentient beings into the meaning of knowledge, teaching worldly science, showing the science of the Path to omniscience and emancipation, guiding beings in gradual practice.

Sudhana saw as many water spirit girls as all worldly events, in inconceivably many forms, emerging from Saradhvaja's sides, pervading all universes moment to moment, showing the miracle of water spirits, adorning the sky with inconceivable fragrant clouds, adorning the whole sky with inconceivable clouds of flowers, arraying the whole realm of space with inconceivable adornments of clouds of garlands, covering all universes with inconceivable adornment of bejeweled parasols, adorning the sky with inconceivable clouds of jeweled banners, inconceivable clouds of jeweled pennants, rain from inconceivable endless clouds of great jewels, rain from inconceivable clouds of jewel necklaces and various flowers, inconceivable clouds of jewel seats with enlightening beings sitting on them teaching the ways of enlightenment, inconceivable clouds of troves of celestial jewels, rain of clouds of sounds of goddesses singing praises of the Teaching, inconceivable raining clouds of jewel lotuses adorned with nets of pearls crowned with diamonds, inconceivable clouds of jewel crowns and rain of clouds of endless lights adorned by all jewels, inconceivable clouds of celestial beings graced with flowers, garlands, parasols, and banners, inconceivable clouds of goddesses, adornments of rain produced by clouds of songs of praise of buddhas' qualities sung by the goddesses on high standing with joined palms or scattering golden flowers, also covering all buddhas' assemblies with clouds of heaps of

fragrances the colors of all jewels and clouds of smoke of the finest incense, adorning all worlds, delighting all beings, honoring all buddhas.

Sudhana saw as many titan kings as atoms in countless buddha-fields emerging from the auspicious mark on Saradhvaja's chest and pervading the cosmos moment to moment, displaying the inconceivable magic transformations of titans, agitating the oceans, causing hundreds of thousands of worlds to quake, causing all the highest mountains to crash together, shaking up all celestial abodes, eclipsing all hordes of demons, crushing all armies of demons, causing all people to destroy intoxication, conceit, and arrogance, restraining and purifying corrupt minds, restraining malicious minds, extinguishing being's bad qualities, shattering the mountains of afflictions, quieting grasping for pleasure, frightening sentient beings by exercises of titanic magical powers and scaring them away from evil, making them wary of the mundane whirl, getting them to leave all states of conditioned existence and enter into nondwelling, leading sentient beings to the thought of enlightenment, getting them to purify the conduct of enlightening beings, establishing enlightening beings in the transcendent way, causing them to enter the stages of enlightening beings, causing them to produce enlightening beings' light of the way to buddhahood, defining various principles and methods.

Sudhana saw as many bodies of Buddhist disciples and individual illuminates as atoms in countless buddha-fields emerge from Saradhvaja's spine and pervade the cosmos, telling sentient beings attached to self and suited to guidance by disciples or individual illuminates about selflessness and the voidness of the being, clarifying the impermanence of all conditioned states to those attached to eternity, telling the lustful about the contemplation of impurity, telling the hostile about love, telling the deluded about causality and interdependent origination, illumining principles connected with the sphere of knowledge to those who are equally lustful, hostile, and deluded, telling those attached to objects about nondwelling, causing those inclined to stick to tranquillity to like the superiority of undertaking vows, showing actions beneficial to beings, in all places, in the beginning of all turnings of the ocean of ways to truth.

Sudhana saw as many demigods and supernatural beings as atoms in countless buddha-fields emerging from Saradhvaja's shoulders and pervading the cosmos, with various physical forms, colors, and sizes, in various attitudes, riding various vehicles, surrounded by various retinues, striving to protect sentient beings, showing various powers, uttering various sounds, going everywhere employing various different means to guard the good actions of all sentient beings, to guard all circles of sages, to assist all enlightening beings, to protect those who are rightly oriented, to attend and honor all buddhas with the work of thunderbolt bearers, to remove all fallen sentient beings from evil ways, striving to annihilate all worldly calamities and perils such as disease, anxious to preserve the light of actions beneficial to beings, filling the stores of knowledge and virtue, causing the wheel of the teaching to roll along, restraining controversy.

Sudhana saw as many centaur chiefs as atoms in countless buddha-fields surrounded by countless hundreds of thousands of centaur princesses, and as many celestial musician kings as atoms in countless buddha-fields surrounded by countless hundreds of thousands of celestial musician princesses emerge from Saradhvaja's abdomen and pervade the cosmos, performing music and songs in praise of Buddha dealing with the essence of things, illuminating the thought of enlightenment, describing the conduct of enlightening beings, eulogizing all ways to attainment of enlightenment, fostering understanding of all ways of presenting the Teaching, causing attraction to all ways of spiritual transformation, illuminating all ways into ultimate release, publicizing all buddhas' teachings, gladdening all beings, purifying all buddha-fields, illuminating all ways to truth, removing all obstructions, begetting all roots of goodness.

Sudhana saw as many emperors as atoms in countless buddha-fields, each surrounded by seven treasures and four armies, emerge from Saradhvaja's face, pervading the cosmos, radiating arrays of light beams of great relinquishment, spewing forth masses of all kinds of jewels, distributing multitudes of all kinds of jewels, enriching the poor, causing people to desist from killing, fostering kindness in sentient beings, causing them to give up stealing, giving them countless beautifully adorned maidens, causing them to give up sexual misconduct, establishing them in chastity, causing them to desist from lying, enjoining on them supreme honesty, causing them to desist from slander, causing them to speak words of ultimate kindness and consideration, causing them to desist from harsh words and speak pleasantly, causing people to desist from all meaningless statements, statements connected with what is not beneficial and what is not right, urging them to certainty of distinction of statements of profound meaning, causing people to desist from all evils of speech and speak compassionately, removing mental defilements from people, enjoining the excellent state of having few desires and being content, causing people to desist from malice and urging them to be peaceful in their relations with others, extracting people from the web of all views, causing them to break up all kinds of uncertainties, throwing off all masses of doubts, taking away the darkness of all confusion and hesitation, definitively analyzing the truth for people, telling them about causality and interdependent origination, directing them to the principle of the truth about inherent existence, dispelling all obstacles, leading into the way of nonobstruction, illuminating the meaning of enlightenment.

Sudhana saw as many hundreds of thousands of suns as atoms in countless buddha-fields emanate from Saradhvaja's eyes, lighting up all the great hells, dispersing the great darkness in the world, removing the darkness of sentient beings' delusions, relieving the beings in the frigid hells from the pains of cold, shining clear light in lands made of lotus fibers, shining lapis-lazuli-colored light in gold lands, shining golden light in lands of lapis lazuli, shining golden light in silver worlds, shining crystal light in gold lands, shining golden light in crystal lands, shining coral light in gold lands,

shining golden light in coral lands, shining golden light in ruby lands, shining ruby light in gold lands, shining golden light in emerald lands, shining emerald light in gold lands, shining light the color of sun-filled jewels in sapphire lands, shining sapphire light in lands made of sun-filled jewels, shining light the color of jewels containing networks of moonbeams in red pearl lands, shining light the color of red pearls in lands made of jewels containing networks of moonbeams, shining light the colors of various jewels in lands made of one jewel, shining light the color of one jewel in lands made of various jewels, thus involved in the infinite tasks of sentient beings, in the assemblies of all enlightening beings, pervading the universes of all beings.

From the circle of hair between Saradhvaja's eyebrows Sudhana saw as many moons as atoms in countless buddha-fields emerge, outshining all the celestial chiefs, turning all worldlings away from lust to enjoyment of the vision of Buddha, pervading the cosmos engaged in the guidance of infinite beings.

From Saradhvaja's forehead Sudhana saw as many great Brahmas as atoms in countless buddha-fields emerge, their deportment extremely tranquil, murmuring prayers, asking all buddhas for instruction, praising all buddhas, gladdening all enlightening beings, pervading all universes in the ten directions, involved in the infinite tasks of sentient beings.

From Saradhvaja's head Sudhana saw emerge as many enlightening beings as atoms in countless buddha-fields, manifesting bodies of various appearances, forms, adornments, and embellishments, emanating infinite spheres of light, taking up the past enlightening practices of all buddhas and projecting from every pore multitudes of forms practicing charity without attachment to giver, receiver, or gift, showing oceans of past efforts involved in the various ways of transcendence, commending the act of giving to the world, getting rid of the filth of envy, directing beings to give up all grasping, causing the world to appear adorned with all kinds of jewels, establishing sentient beings in the practice of transcendent giving and in command over material things, praising all virtues, and teaching the cause of the characteristics of buddhas.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge praising transcendent morality, manifesting from every pore oceans of past efforts of all buddhas involved in transcendent morality, turning all beings away from the spheres of all mundane states and turning them toward the sphere of the enlightened, disdaining the world of desire, dispersing the veil of error from the world, stopping untrue thoughts and enjoining the way of life of enlightening beings, commending the ethic of great compassion and leading beings into the conduct of the practice of the path of buddhas to attain the conduct of the enlightened, showing sentient beings that the state of existence is like a dream and guiding them into power over afflictions caused by grasping sense objects so that they may fully enter into the way of acting as in a dream.

He also saw as many enlightening beings as atoms in countless buddha-

fields emerge, lighting up the world with golden light, guiding beings to a state of mind without hatred or malice, free from all corruption and defect, emanating from every pore multitudes of past efforts of buddhas involved in transcendent tolerance in order to cut off all brutal tendencies, leading sentient beings into the power of tolerance, showing sentient beings mastery over phenomena.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge, engaged in miraculous displays showing the endless power of energy of enlightening beings, commending tireless quest for the ocean of learning by the power of nonregression in progress toward omniscience, guiding beings to honor and attend all buddhas, leading beings to arouse great energy to get rid of the mass of all suffering, emanating from all their bodies multitudes of past efforts involved in enlightening beings' perfection of transcendent energy, shattering sentient beings' mountains of sloth, leading sentient beings into transcendent energy, guiding sentient beings to mastery over action.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge guiding sentient beings into the path of mindfulness, dissolving the darkness of all obstructions, causing sentient beings to desist from all intoxication and leading them into sobriety, taking down the flags of pretentiousness, arrogance, and pride, telling of the ocean of branches of meditation of buddhas, describing transcendent meditation to people, emanating from every pore multitudes of past efforts involved in perfection of transcendent meditation, guiding sentient beings to mastery of mind, pervading the cosmos moment to moment.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in every moment of thought emanating from every pore multitudes of past efforts involved in the search of buddhahood, uttering multitudes of perfections of transcendent wisdom by oceans of words, emanating the lightning of right insight, expressing the inherent nature of phenomena, shattering the mountainous masses of sentient beings' notion of self, extracting all arrows of views, dispersing the darkness of desire, heedlessness, and doubt, commending control of inclination.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in a mental impulse, showing the sphere of methods of all buddhas' skill in liberative means, emanating from every pore multitudes of past efforts involved in skill in means, spreading the practice of skill in means in the world, illuminating the way of universal emancipation, describing the sphere of all buddhas, describing and showing the practice of enlightening beings which unites the mundane and the transcendental, guiding sentient beings to enlightening beings' perfection of skill in means, demonstrating in the world all enlightening beings' mastery of regeneration.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in each moment of thought by various

projections of will, emanating from every pore multitudes of oceans of names of all buddhas, radiating from every pore multitudes of past efforts involved in purification of transcendent vows of all enlightening beings, commending transcendent commitment, guiding sentient beings into the masteries of all enlightening beings, powering through the world the eternally rolling chariot wheel of great vows which follows all truths and gets rid of all afflictions and shatters the mountains of nescience.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and ceaselessly fill the cosmos in each moment of thought, manifesting the power of enlightening beings' consummation of power, emanating from every pore multitudes of past efforts producing the consummation of transcendental power, showing power which cannot be overcome by any demons or challengers, nurturing such power that all the adamantine mountains surrounding the earth would shatter upon contact with their bodies, showing power such that their bodies do not even blaze up in the ocean of fire that burns the universe at the end of each eon, showing the power to hold all worlds in their hands while hovering in space, guiding beings to control of magical powers.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and fill the cosmos in every thought illuminating the sphere of knowledge of sentient beings, emanating from every pore multitudes of past efforts involved in purification of consummate knowledge, manifesting in the world the stage of knowledge characterized by mystic knowledge of all buddhas' virtues and knowledges, showing the stage of knowledge characterized by mystic knowledge of all buddhas' perceptions, illuminating the stage of knowledge characterized by mystic knowledge of the undertaking of all vows, revealing the stage of knowledge characterized by mystic knowledge of the undertaking of the vow to save all sentient beings, revealing the stage of knowledge characterized by mystic knowledge penetrating the lack of self or independent existence in all beings, illumining the stage of knowledge characterized by mystic knowledge observing the ocean of minds of all sentient beings, analyzing the stage of knowledge characterized by mystic knowledge discerning the faculties of all sentient beings, describing the stage of knowledge characterized by mystic knowledge observing the inclinations and interests of all sentient beings, disclosing the stage of knowledge characterized by mystic knowledge comprehending the ocean of actions of all beings, showing the stage of knowledge characterized by mystic knowledge penetrating the ocean of commitments of all sentient beings, guiding sentient beings into the perfection of knowledge.

From Saradhvaja's topknot of flesh Sudhana saw emerge as many embodiments of buddhas as atoms in countless buddha-fields, adorned with the finest characteristics and embellishments, appearing like mountains of gold, with immeasurable auras of blazing light illumining everything in the ten directions and voices pervading the cosmos, suffusing all universes, showing endless miraculous transformations of Buddha, showering rain from clouds of teaching on all without discrimination—showering rain from a cloud of

teaching called knowledge confronting the distinction of all planes of the cosmos on enlightening beings on the verge of enlightenment, showering rain from a cloud of teaching called the ground of universality on coronated enlightening beings, showering rain from a cloud of teaching called entry into the ground of universality on enlightening beings ordained as princes of the great teaching, showering rain from a cloud of teaching called universal arrangement on enlightening beings of youthful nature, showering rain from a cloud of teaching called steadfast head of great compassion on nonregressing enlightening beings, showering rain from a cloud of teaching called diamond of knowledge distinguishing the intrinsic essence of all phenomena on enlightening beings of purified intent, showering rain from a cloud of teaching called arrangement taking in all beings on enlightening beings accomplished in preparatory practices, showering rain from a cloud of teaching called cloud of communication with the assemblies of all buddhas of past, present, and future on regenerated enlightening beings, showering rain from a cloud of teaching called voice of the ground of intrinsic essence of all phenomena on enlightening beings engaged in concerted practice, showering rain from a cloud of teaching called source of clouds containing the ways and means of great compassion on enlightening beings engaged in primary practices, showering rain from a cloud of teaching called store of kindness on enlightening beings newly determined to see enlightenment, showering rain from a cloud of teaching called inexhaustible treasury of kindness of the buddhas' commitment to liberation on enlightening beings of great zeal, showering rain from a cloud of teaching called inexhaustible treasury of the universal ground on beings in the world of form, showering rain from a cloud of teaching called sound produced by the measureless ocean of principles on Brahma body deities, showering rain from a cloud of teaching called inexhaustible treasury of power producing spiritual methods on controlling deities, showering rain from a cloud of teaching called sound cleaning variously represented provisions for omniscience on demon-body deities, showering rain from a cloud of teaching called varied cargo of jewels of knowledge on the deities who enjoy emanations, showering rain from a cloud called varied representation of the vows of enlightening beings on deities in the heavens of happiness, showering rain from a cloud of teaching called treasury of recollection of all buddhas on deities in the heavens of timely portion, showering rain from a cloud of teaching called source of the rapture of the vision of Buddha on the abodes of the chief deities, showering rain from a cloud of teaching called multitude of transformations of Buddha pervading the space of the cosmos on the abodes of the chief demigods, showering rain from a cloud of teaching called sound of eulogies of the qualities of all enlightened ones on the abodes of the chief celestial musicians, showering rain from a cloud of teaching called indestructible sphere of ways to knowledge on the abodes of the chief titans, showering rain from a cloud of teaching called multitude of means of development of all enlightened ones on the abodes of the chief birds, showering rain from a cloud of teaching called source of the magical utterances of

enlightening beings traveling swiftly through the states of existence on the abodes of the chief dragons, showering rain from a cloud of teaching called speed of increase of the ocean of joy on the abodes of the chief serpents, showering rain from a cloud of teaching called sphere of the highest knowledge of all beings on the realms of humans, showering rain from a cloud of teaching called ornament bearing the words of the holy path bespeaking the extinction of all the pains of mundane existence on the hells, showering rain from a cloud of teaching called round body of clouds of remembrance of buddhas bespeaking the practice of impeccable action on the realms of animals, showering rain from a cloud of teaching called declaration of the transcendence of all buddhas producing a mind of nonattachment in all sentient beings on the ghost realms, showering rain from a cloud of teaching called comforting sound effecting the cessation of all pains on beings in distress.

He also saw as many orbs of webs of light beams as atoms in countless buddha-fields emerge from every pore, countless whirling arrays of phantom forms of power, manifestations of countless various works, pervading the entire cosmos. From some orbs of webs of light beams he saw scenes of the practice of pure giving, relinquishing everything; from some orbs of webs of light beams he saw scenes of the procedures of all past, present and future enlightening beings' investiture with ethical precepts; from some orbs of webs of light beams he saw scenes of all enlightening beings of past, present, and future practicing forbearance, enduring dismemberment, beatings, having their hearts and eyes gouged out, and he saw magically produced images of the practices of forbearance of all enlightening beings by the oppressed enlightening beings of past, present, and future with bodies sundered in the search of omniscience, enduring, forgiving, and overlooking all physical and mental harassment, out of great compassion; from some orbs of webs of light beams he saw scenes of different forms of the immensity of the practice of vigor of all enlightening beings, scenes of the great prowess of enlightening beings shaking the world, agitating the seas, startling sentient beings, scaring all heretics; from some orbs of webs of light beams he saw embodiments of all deeds of enlightening beings, the forms taken on, the perfections of physical bodies to be born in good families, the acceptance of instructions of spiritual benefactors, the states of practice of the teachings of spiritual benefactors, the abandonments of home, country, and city for suitable abodes to accomplish the branches of meditation of the enlightened, the seers, the meditation adepts, the kings, the recluses, the manners of disciplined conduct; from some orbs of webs of light beams he saw embodiments involved in seeking all truths in the station of practice of transcendent wisdom; from the orbs of webs of light beams from each and every pore Sudhana saw the bodies by which each statement of the Teaching was sought from the midst of all beings by relinquishing all that exists, sought from all spiritual benefactors through attendance and service, sought from buddhas with all the strength generated by faith and respect, and all the statements of the Teaching related to transcendent wisdom similarly

sought by bodies manifested in the forms of all sentient beings; from some orbs of webs of light beams he saw all enlightening beings entering the ocean of states of being with means of development, endeavoring to save all sentient beings; from orbs of webs of light beams from every pore he saw enlightening beings saving sentient beings, engaged in the practice of skill in means taken on by their original bodies, approaching each and every being in a form resembling those beings; from some orbs of webs of light beams he saw the conduct of the Buddha's undertaking of vows in all past ages, the conduct of the undertaking of the vow to perfect all beings, the conduct of the undertaking of the vow to purify all lands, the spheres of accomplishment of all vows effected by each buddha by the specific cures for each of the ills of the mundane whirl. Sudhana saw all this from orbs of lights from each pore; from some orbs of webs of light beams he saw oceans of past efforts involved in the practice of transcendent power; from some orbs of webs of light beams he saw oceans of past efforts involved in the contemplations of the practice of omniscience and the awakening of sentient beings asleep in the slumber of ignorance.

Then, observing the monk Saradhvaja thus concentrated in meditation, mindful of that sphere of concentration and liberation, contemplating the inconceivable power of concentration of enlightening beings, entering into that inconceivable ocean of ways of benefiting sentient beings, remembering that inconceivable medium of the performance of supernal manifestations confronting all the senses, strongly focusing his attention on it, entering that door of knowledge of purity of arrangement of the cosmos, aspiring to that enlightened power, expanding in knowledge, recognizing that controlling power of enlightening beings, stabilizing the power of vows of enlightening beings, extending the power of practice of enlightening beings, Sudhana stood before Saradhavja for a day and a night, for two days and nights, seven days and nights, a fortnight, a month, six months, and then six more days and nights.

After six months and six days and nights, the monk Saradhvaja rose from concentration. Sudhana said, "It is marvelous, noble one, how profound this concentration is, how vast, how measureless its scope, how inconceivable its arrays of projections, how incomparable its light, how innumerable its manifestations, how unsurpassable its range, how pure its sphere, how it illumines everywhere equally, how it works for the benefit of infinite beings, in that it is directed to the extinction of the measureless mass of suffering of all sentient beings, to extinguish the sufferings of the destitute, to end hellish states, to rescue beings from brutish states, to close the door on all conditions inopportune for enlightenment, to lead the way to heavenly states, to produce human and celestial pleasure and happiness, to foster experience of the pleasure of meditation, to increase happiness in the conditioned world, to show the way out of the mundane. It is set forth to illumine the cause of production of the aspiration of enlightenment, to develop the cause of production of provisions of virtue and knowledge, to increase the intensity of vast great compassion, to generate the power of great vows, for the

attainment of the light of the path of enlightening beings, for the arrangement of the great vehicle of the transcendent ways, for the accomplishment of the supreme attainment of the Great Vehicle, for the vision of the knowledge of universally good action, for the attainment of the light of the knowledge of the stages of enlightening beings, for accomplishment of the purification of the array of means of emancipation in the practice of the vows of all enlightening beings, for the empowerment of accession to the sphere of omniscience. Noble one, what is the name of this concentration?"

Saradhvaja said, "There is a perfection of wisdom called equanimity of the universal eye, and this concentration is its light, called manifestation of universal purification. By the perfect accomplishment of the concentration of manifestation of universal purification, which springs from the light of the perfection of wisdom of equanimity of the universal eye, countless tens of hundreds of thousands of complete concentrations, beginning with the manifestation of universal purification, are born."

Sudhana said, "Is this the greatest range of this concentration?"

Saradhvaja said, "One who has fully accomplished this concentration has the power to discern worlds, to enter worlds, to travel freely in worlds, to adorn worlds, to purify worlds, to beautify worlds, to see buddhas, to observe the grandeur of buddhas, to know the emanations of buddhas, to enter the powers of buddhas, to plunge into the ocean of virtues of buddhas, to receive the teachings of buddhas, to follow the knowledge of the unity of all buddhas' teachings, to enter the ocean of congregations of buddhas, to go anywhere in the ten directions, to observe the teaching activity of the buddhas, to see the realms of the buddhas, to embrace all with great compassion, to pervade everywhere with love, to plunge tirelessly into the vision of buddhas everywhere, to enter into the ocean of all beings, to know the ocean of faculties of all beings, to know the distinction of faculties of all beings.

"I know this state of perfection of wisdom; but how can I know the practice, tell of the virtues, show the realm, reveal the sphere, describe the power of great vows, illumine the way of emancipation, elucidate the attainment, shed light on the path, follow the stream of concentration, know the range of mind, or reach equality with the knowledge, of the enlightening beings who have entered the ocean of states of perfection of wisdom, who have clarified the cosmic perspective, who know where all teachings lead, who pervade an infinite sphere with vast awareness, who command the light of great mental control, who have purified the light of all spheres of concentration, who issue from the magical power of mystic knowledge, who have entered the inexhaustible ocean of intelligence, who speak pleasantly of the stages of enlightenment, who are refuges for all beings?

"Go south, to a place called Samudravetadin, where there is a park called Samantavyuha, in front of the city Mahaprabha, where a lay woman named Asha, wife of king Suprabha, dwells; go to her and ask her how an enlightening being is to learn and apply the practice of enlightening beings."

Then Sudhana, pleased, uplifted, transported, overjoyed, joyful and

happy, invigorated and sustained by Saradhvaja, having entered the realm of concentration, having attained illumined knowledge, having attained the light of concentration, his consciousness illumined by the light of the principles of teaching pursuant to purifications of interest, seeing the way to purity, with knowledge emanating light in all directions, paid his respects to Saradhvaja and left, looking at him again and again, bowing to him, thinking and meditating on him, praising him, recalling his virtues and keeping them firmly in mind, joining in with his vow, seeking his vision, remembering his words, recalling his appearance, contemplating the excellence of his knowledge, plunging into his sphere of concentration, fixing his mind on his sphere of undertaking, reflecting on the scope of his experience, illumined by his knowledge.

Asha

Then Sudhana, uplifted by the virtues of the spiritual benefactor, sent forth by the spiritual benefactor, having gained access to the vision of the spiritual benefactor, putting the instructions of the spiritual benefactor into practice, remembering the words of the spiritual benefactor, kindly disposed toward spiritual benefactors, seeing spiritual benefactors as mines of the vision of buddhas, seeing spiritual benefactors as those who show the teachings of buddhas, seeing spiritual benefactors as teachers of the elements of omniscience, seeing spiritual benefactors as eyes to see the sky of buddhahood, gradually made his way to Samantavyuha Park in Samudravetadin.

He saw the park surrounded by fences made of all kinds of jewels, in the midst of rows of all kinds of jewel trees, adorned throughout with beautiful delicate flowers like sets of all kinds of jewels releasing pollen, adorned by all kinds of jewel trees, strewn with the various blossoms of the flowers of all kinds of jewel trees, with rows of trees of all kinds of fragrances giving off their scents in all directions, trees of garlands of all jewels with their flower buds bursting forth streaming a rain of garlands of various jewels, the ground beautifully spread with various decorations made of jewels from trees of all kinds of diamonds, the area well distributed with cloths of various colors hanging down from trees of flowers of various forms, with trees of all kinds of musical instruments making beautiful sounds surpassing the heavens when stirred by the wind, the ground level throughout, neither high nor low, adorned with various trailing streamers of ornaments welling forth from the flower buds of trees of all ornaments. In the park, furthermore, were ten hundred thousand arrays of turrets adorned with all kinds of precious jewels, extremely pure; ten hundred thousand towers covered with gold, ten hundred thousand mansions adorned with radiant jewels, ten hundred thousand lotus ponds made of all kinds of jewels, inlaid with jewel bricks, with varied stairways made of seven precious substances, surrounded by benches made of various gems, fragrant as pools of water scented with celestial sandalwood, the bottoms covered with golden sand, spread with ten layers of pure gold and jewels, stairways set on four sides, filled with

water of eight qualities, vibrant with the beautiful sounds of the calls of various birds, surrounded by rows of jewel palms, covered by nets of gold bells chiming sweetly when stirred by the wind, with canopies of great jewels above, surrounded by enclosures of trees of various jewels, with banners and streamers flying from jewel nets. There were also ten hundred thousand pools, lined with sandalwood clay, covered with lotuses of various colors made of all kinds of jewels, with pure water shining with lotuses of huge gems.

In the middle of the park was a large mansion called Multicolored Banner standing on a ground of jewels, adorned with pillars of sapphire, roofed with gold, surfaced with arrays of world-illuminating jewels, its base blazing with webs of countless jewels, graced by the scent of unsurpassed jewels of fragrance, perfumed by jewels of compounded fragrances, filled with jewels of awakening fragrance extinguishing the heat of the senses.

In that mansion were arranged infinite seats—the calyxes of lotuses, luminous jewel lotuses, radiant jewel lotuses, world-illuminating jewel lotuses, lotuses of various treasures, lotuses of pure jewels, lotuses inlaid with jewels, lotuses of omnifaceted jewels, lotuses of jewels with auras of light, lotuses of jewels shining with the radiant lights of arrays of pure jewels of the ocean, jewel lotuses covered with diamond lions.

The many turrets of the mansion were made of inconceivably many jewels, arrayed with varicolored jewels, their forms resplendent with light of inconceivably many colors.

The park was also covered above by ten hundred thousand canopies, such as canopies of cloth, canopies of plant tendrils, canopies of flowers, canopies of garlands, canopies of fragrances, canopies of jewels, golden canopies, canopies of jewels glittering like diamonds, canopies of nymphs magically produced by the chief of the water spirits, canopies of jewels prized by the king of gods.

It was also covered by ten hundred thousand precious nets such as nets of bells with jewels inside, nets of jeweled streamers, nets of jewel figures, nets of pearls, nets of sapphires, nets of moonlike jewels, nets emanating fragrance, nets of jeweled crowns.

It was also illumined by ten hundred thousand great lights, such as starlight-jewel light, sun-filled-jewel light, moonlike-jewel light, scenting-flame-jewel light, luster-filled-jewel light, lotus-calyx-jewel light, starry-jewel light, great blazing jewel light, radiant jewel light, and the light of jewels like wreaths of lightning emitting great clouds of fragrance.

The park was also adorned by rain from ten hundred thousand great clouds of ornaments; ten hundred thousand sandalwood-scented clouds thundered; it was adorned by ten hundred thousand trailing clouds of garlands surpassing those in the heavens; ten hundred thousand clouds of varicolored cloths surpassing the celestials rained; it was adorned by ten hundred thousand clouds of ornaments surpassing those of the heavens; it was showered by ten hundred thousand celestial beings bowing their heads to see; it was showered by ten hundred thousand clouds of nymphs produc-

ing beings of their own kind who did the same things in the past, with bodies like their own; it was showered by ten hundred thousand clouds of enlightening beings who had come to hear the Teaching.

Innumerable living beings in all states of existence came from the ten directions to the laywoman Asha, who was seated on a golden throne, adorned with a net of pearls from the ocean, wearing a tiara, her wrists adorned with bracelets of gold more beautiful than that of the heavens, her arms resplendent with jewels of glorious light, wearing earrings of pure deep blue gems, her head adorned with a veil of all kinds of jewels, her neck draped with a string of wish-fulfilling jewels. Those who came to her, affected with various sicknesses, filled with various afflictions, immersed in various views, covered by obstructions caused by actions, had their sicknesses alleviated when they saw Asha. Their minds freed from the defilement of afflictions, the thorns of views removed, the mountains of obstructions disintegrated, they entered the sphere of unobstructed purity, in which sphere of purity all their roots of goodness were clarified, the sprouts of spiritual faculties grew, and they entered the ocean of principles of omniscience, they recited the ocean of all mystic spells leading to mental command, came face to face with the ocean of all concentration media, began all holy vows, set all means of practice into operation, purified the means of accomplishing all virtues, proceeded according to wisdom characterized by all higher knowledges with unregressing breadth of mind, and became physically unattached and unobstructed, able to go everywhere.

Then Sudhana entered the park, looking all over till he saw Asha sitting there. He went up to her, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give instructions to enlightening beings, so please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation called 'characterized by sorrowless well-being.' It is definitely beneficial to see me, hear me, attend me, live with me, remember me. I am not visible to those who have not developed the bases of goodness, who are not under the tutelage of spiritual benefactors, who are not in the care of the perfect buddhas. Those who see me thereupon become irreversible in progress toward supreme perfect enlightenment. Furthermore, the buddhas of the ten directions come here and sit on this jewel seat and expound the truth to me. I am always seeing buddhas, hearing the truth, and meeting enlightening beings. The eighty-four thousand quadrillion beings who live here in this park are all irreversible in progress toward supreme perfect enlightenment, having performed the same practices as I have. Any others who live here too will all be irreversible in progress toward supreme perfect enlightenment, as enlightening beings of the same practice as I who have entered the community of those who cannot regress."

Sudhana said, "Noble one, how long ago did you set your mind on supreme perfect enlightenment?"

She said, "I remember a past state when I cultivated religious practice in the company of the buddha known as the Lamp, whom I served and from whom I received teaching. Before that was a buddha named Undefined; I went forth from society into the tutelage of that buddha and held the wheel of teaching of that buddha. Before that was a buddha named Star; I propitiated that buddha. Before that was a buddha named Splendor of the Polar Mountain; before that was a buddha named Lotus Calyx; before that was a buddha named Illuminating; before that was a buddha named Universal Eye; before that was a buddha named Purified by Spiritual Knowledge; before that was a buddha named Diamond Navel; before that was a buddha named Deifying the Universe. Remembering back in this way lifetime to lifetime, age to age, as successive buddhas appeared in the world, I remember as many buddhas as grains of sand in thirty-six Ganges Rivers whom I propitiated, attended, served, and honored, from whom I heard spiritual teaching, under whose tutelage I carried out spiritual practice. Beyond this, only the buddhas know how many buddhas I propitiated. Enlightening beings are infinite because of the aspiration of enlightenment, because of pervading all universes; enlightening beings are infinite because of the guidance of great compassion, because of entry into the midst of all beings; enlightening beings are infinite because their great vows go to the end of all universes; enlightening beings are infinite because of great love, because of suffusing all beings with love; enlightening beings are infinite because of the practice of enlightening beings, because of entering into all ages in all lands; enlightening beings are infinite because of the power of concentration, because of not regressing on the path of enlightening beings; enlightening beings are infinite because of the power of mental command, because of attainment of the method of mystic spells able to hold the memory of truths for all beings; enlightening beings are infinite because of the power of the light of knowledge, because of retaining the realization of the knowledge and wisdom of past, present, and future; enlightening beings are infinite because of the power of mystic knowledge, because of ability to produce wheels of nets of light pleasing beings according to their mentalities; enlightening beings are infinite because of the power of intelligence, because of satisfying all beings with one utterance; enlightening beings are infinite because of purity of body, because of pervading all buddha-fields with their own body."

Sudhana said, "Noble one, when will you realize supreme perfect enlightenment?"

Asha said, "Enlightening beings do not aspire to enlightenment with the object of leading just one sentient being to perfection, nor for the sake of a hundred or a thousand or a million or a billion sentient beings, nor for any number of beings, nor for all the sentient beings in as many worlds as atoms in untold, inexpressibly vast numbers of billion-world universes. Enlightening beings aspire to enlightenment for the sake of all sentient beings in all worlds, to lead them to perfection. Enlightening beings do not aspire to enlightenment to propitiate, honor, and attend one buddha, or even as many

buddhas as atoms in untold worlds, or to propitiate, honor, and attend the lineage of buddhas in one world or the lineage of buddhas in as many worlds as atoms in untold buddha-fields. Enlightening beings do not aspire to enlightenment to purify one buddha-land, or even to purify as many buddha-lands as atoms in untold, inexpressible numbers of worlds. Enlightening beings do not aspire to enlightenment to preserve the teaching of one buddha, or even to preserve the teachings of as many buddhas as atoms in untold, inexpressible numbers of worlds. Enlightening beings do not aspire to enlightenment to enter into the diversity of vows which are the point of departure of one buddha, nor even to enter into the diversity of vows which are the points of departure of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to enter into the array of the buddha-field of one buddha, nor even to enter into the arrays of buddha-fields of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to take part in the assembly of one buddha, nor even to take part in the assemblies of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to preserve the wheel of teaching of one buddha, nor to preserve the wheels of teaching of even as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to penetrate the ocean of mind of one sentient being, nor to penetrate the oceans of mind of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to know the sphere of faculties of one sentient being, nor to know the faculties of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to penetrate the ocean of faculties of one sentient being, nor to penetrate the oceans of faculties of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to enter into the succession of ages in one world, nor to enter into the succession of ages in even as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the continuity of actions and habits of the sentient beings in one world, nor to comprehend the continuity of actions and habits of the sentient beings even in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of afflictions of sentient beings in one world, nor to comprehend the oceans of afflictions of the sentient beings even in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of all actions of the beings in one world, nor even to comprehend the oceans of all actions of beings in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of all modes of behavior of all

beings in one world, nor even to comprehend the ocean of all modes of behavior of all beings in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Rather, enlightening beings aspire to enlightenment to lead all sentient beings without exception to full development—they wish to propitiate and honor and attend all buddhas, to propitiate and honor and attend the successions of buddhas in all worlds; they are determined to purify all buddha-lands; they strive to hold the teachings of all buddhas; they are zealously devoted to following the variety of vows which are the points of departure of all buddhas; they are determined to enter into the arrays of all buddha-lands; they wish to enter the oceans of assemblies of all buddhas; they seek to go deeply into the ocean of mind of all sentient beings; they wish to know the spheres of faculties of all sentient beings; they aspire to penetrate the ocean of faculties of all sentient beings; they wish to enter into the succession of ages in all worlds; they are inspired with courage to cut off the continuity of afflictions and habit energies of all sentient beings; their sun of knowledge rises to evaporate the ocean of afflictions caused by actions of all sentient beings; their light of wisdom becomes manifest to know the ways of behavior of all sentient beings; their cloud of great compassion gathers to extinguish the mass of fire of suffering of all sentient beings.

“To put it briefly, there are ten hundred thousand incalculable numbers of such aspects of the conduct of the practice of enlightening beings, which are to be accomplished by an enlightening being. Furthermore, the practice of enlightening beings enters into all things, for the attainment of knowledge; the practice of enlightening beings enters into all lands, to thoroughly purify them. Because of this vow of mine, when the purification of the realm of desire is finished, my commitments will be finished; when the purification of the world is finished, my commitments will be finished; when all sentient beings’ propensities to continue afflictive habits are ended, my commitments will be ended.”

Sudhana said, “What is the name of this liberation?”

Asha said, “This liberation is called ‘characterized by sorrowless well-being.’ I know this enlightening liberation, but how can I know the practice, tell of the virtues, convey the inconceivable enlightening skills, or show the infinite varieties of enlightening vows of the enlightening beings who have oceanic minds because of seeking all the buddha-teachings, who are like the polar mountain because of steadfast will, who are like the medicine ‘good to see’ because they free all sentient beings from the sicknesses of afflictions, who are like the sun because they eliminate the darkness of ignorance of all sentient beings, whose minds are like the earth because they are a refuge for all sentient beings, who are like air because they benefit all sentient beings, who are lamps producing the light of knowledge for all sentient beings, who are like clouds raining truth with a quiet sound, who are like the moon because they radiate a web of light beams of virtue, who are like gods because they protect all sentient beings?

“Go south—there is a district in Samudravetalya called Nalayur where a

seer named Bhishmottaranirghosha lives. Go ask him, and he will instruct you in the practice of enlightening beings.”

Then Sudhana left Asha, after paying his respects, reflecting on the extreme rarity of enlightening beings, on how hard it is to get on good terms with spiritual benefactors, on how very difficult it is to get to meet people of truth, on how hard it is to attain the faculties of enlightening beings, how hard it is to attain the purity of intent of enlightening beings, how hard it is to find colleagues, how hard it is to focus the mind accurately on enlightenment, how hard it is to apply the teachings leading to the state of freedom from distress, how hard it is to find ways to develop invincible goodness of mind, and how hard it is to get to see ways to quickly develop omniscience.

Bhishmottaranirghosha

Then Sudhana, his mind on the instruction of the enlightening being, his mind on the purification of the conduct of enlightening beings, his mind developing the power of virtue of enlightening beings, his mind lit by the energy of the vision of Buddha, with mental energy arising from receiving a treasury of teaching, his mental energy increased by the undertaking of great vows, all things apparent to his mind, his mind aware of the intrinsic essence of things, his mind free from all obstructions, his mind viewing the reality realm without obscurity, his pure will indestructible, his mind invulnerable and immune to the power of all demons, gradually made his way to Nalayur and sought out the seer Bhishmottaranirghosha.

At that time Bhishmottaranirghosha was sojourning in a retreat, a pleasant place with countless diverse trees and plants, shaded by the leaves of various trees, with flowering trees perpetually blooming in various colors and fruit trees perpetually bearing, the ground made of the finest jewel-fruits from various jewel trees, well distributed with great sandalwood trees, graced with fragrance constantly coming from pleasant aloeswood trees, adorned with trumpet-flower trees distributed in the four directions, with beautifully formed fig trees, with perpetually ripe fruits raining from rose apple trees, beautified by fresh water lilies and lotus blossoms.

Sudhana saw the seer Bhishmottaranirghosha wearing matted hair, sitting on a seat of bark, rags, fragrant grass, and antelope skin on a layer of straw in a hut built at the foot of a sandalwood tree, surrounded by ten thousand seers. Seeing Bhishmottaranirghosha, Sudhana went up to him, and thinking he had found a true spiritual benefactor, looking upon spiritual benefactors as the door to omniscience because they guide one on the true path, looking upon omniscience as coming from the teaching of spiritual benefactors because they lead to the stage of all-knowledge, looking upon omniscience as coming from the guidance of spiritual benefactors because they lead to the jewel land of the knowledge of the ten powers, looking upon omniscience as illumined by the torch of spiritual benefactors because they produce the light of knowledge of the ten powers, looking upon spiritual benefactors as the path to omniscience leading unbroken to the city of

omniscience, looking upon spiritual benefactors as lamps on the way to omniscience because they show the level and the uneven, looking upon spiritual benefactors as a bridge to omniscience because the peril of falling is eliminated, looking upon spiritual benefactors as parasols of omniscience because they produce coolness by the power of great love, looking upon spiritual benefactors as streams of omniscience because they give rise to great compassion, looking upon the satisfaction of the vision of omniscience as coming from spiritual benefactors because they illumine the principle of the inherent nature of phenomena, Sudhana paid his respects to the seer and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I have heard you give enlightening beings instruction; please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

The seer Bhishmottaranirghosha looked at the ten thousand people surrounding him and said, "This youth has set his mind on supreme perfect enlightenment and has invited all sentient beings to fearlessness. He is aiming for the welfare and happiness of all beings; he is facing the ocean of knowledge; he wants to spread the clouds of teaching of all buddhas; he wants to plunge into the ocean of all principles of the Teaching; he wants to live by the light of knowledge; he wants to bring the cloud of great compassion near; he wants to cause the rain of the great Teaching to shower; he wants to have the moon of great knowledge rise in the world and extinguish the burning of all afflictions; he wants to develop the roots of goodness of all sentient beings."

Then those ten thousand people scattered beautiful fragrant flowers over Sudhana, bowed to him, and circled him in respect, and said, "This person will be a savior; he will extinguish all the hellish torments of all beings, he will stop all brutish ways, he will get rid of the ways of the underworld, he will shut the door of all conditions inopportune for enlightenment, he will evaporate the ocean of craving, he will sever the bonds of craving, he will remove the mass of suffering, he will dispel the darkness of ignorance, he will surround the world with mountains of virtue, he will reveal the mine of jewels of knowledge, he will cause the sun of knowledge to rise, he will clarify the eye of truth, he will show what is good and bad in the world."

Then the seer Bhishmottaranirghosha said to those people, "Whoever aspires to supreme perfect enlightenment promotes the happiness of all sentient beings, carrying out the practice of enlightening beings, and will eventually attain omniscience. This youth has set his heart on supreme perfect enlightenment; he will fulfill the stage of complete buddhahood." Then the seer said to Sudhana, "I have attained an enlightening liberation called 'unsurpassed banner.'"

Sudhana said, "What is the scope of this liberation?"

Bhishmottaranirghosha stretched forth his right hand and rubbed Sudhana's head, then took Sudhana by the right hand. At that moment Sudhana saw in the ten directions as many buddha-lands as atoms in ten hun-

dred thousand buddha-lands, and in them he perceived himself at the feet of as many buddhas as atoms in ten hundred thousand buddha-lands. He also saw the innumerable features in the pure adornments of those buddha-lands, and he saw the various arrays of the oceans of audiences surrounding the buddhas therein. He also saw the radiant mass of the marks and embellishments of the buddhas' bodies in the midst of the congregations. He also heard teaching from the buddhas without missing a single word, and he remembered the cycles of teachings of those buddhas in order without confusion, and he received the rain of those clouds of teaching as they showered on beings of various mentalities. He also entered the oceans of past vows of those buddhas, purified by zealous application of various kinds. He also entered oceans of past attainments of the buddhas, purified by oceans of various vows. He also saw the forms of buddhas manifested so as to please all sentient beings according to their mentalities. He also saw the nets of light rays of the buddhas, their various cool, pure halos. He also entered into those buddhas' powers by following the light of unobstructed knowledge. He seemed to be with one buddha for a day and a night, with another for seven days and nights, another for a fortnight, another for a month, another for a year, another for a century, another for a millennium, another for a hundred millennia, another for a million years, another for a hundred million years, another for a billion years, another for a hundred billion years, another for a trillion years, another for half an eon, another for an eon, another for a hundred eons, another for a thousand eons, another for a hundred thousand eons, another for a million eons, another for a hundred million eons, another for a billion eons, another for a hundred billion eons, another for a trillion eons, up to untold, inexpressible numbers of eons, or as many eons as atoms in the continent, or as many eons as atoms in untold buddha-lands. Thus did he perceive himself with the buddhas, illumined by the light of knowledge of the liberation "unsurpassed banner," imbued with the light of the concentration filled with sunlike radiance, reaching absorption in liberation of endless knowledge, imbued with the light of the mystic formulation of the structure of the universe, his mind illumined by the mystic formulation of the indestructible sphere, abiding in absorption in the realm of well-ordered bodies of knowledge, intent on the state of transcendent wisdom of the path of adornment of all planes, illumined by the light of concentration on the sphere containing the space of the enlightened, his mind illuminated by concentration on the circumference of the wheel of teaching of all buddhas, imbued with the light of absorption in the inexhaustible sphere of jewels of knowledge of past, present, and future.

Then the seer let go of Sudhana, who found himself once again standing before the seer Bhishmottaranirghosha. The seer said, "Do you remember?" Sudhana said, "I remember, noble one, by the empowerment of the spiritual benefactor."

Bhishmottaranirghosha said, "I know this enlightening liberation known as the unsurpassed invincible banner, but how can I know the practice, or tell the virtues, or accurately express the excellence of vows, or know the struc-

ture of the lands, or plunge into the sphere of knowledge, or enter into the realm of concentration, or attain the mystic powers, or attain to the freedom of liberation, or take up the various physical manifestations, or reveal the purity of voice, or show the light of knowledge of the enlightening beings who have attained absorption in the mystic knowledge supreme among all creatures, who are masters of all wheels of time, who are skilled in achievement of the knowledge of the characteristics of buddhas, who are supernal manifestations of the incarnation of the buddhas, who have comprehended the knowledge of all objects of past, present, and future as of one characteristic, whose bodies are distributed throughout all worlds, who are embodiments of knowledge in which all realms of reality are revealed, who appear to all sentient beings according to their inclinations, who benefit sentient beings according to their ways of thought and action, who glow with a brightness that illumines everywhere, who have purified the sphere of pure, vast, radiant knowledge?

“Go south to a land called Ishana, where there lives a priest named Jayoshmayatana. Go ask him how an enlightening being is to learn and apply the practice of enlightening beings.”

Then Sudhana, pleased, uplifted, transported, overjoyed, happy, paid respects to the seer Bhishmottaranirghosha and departed, looking back at him again and again.

Jayoshmayatana

Then, illumined by the light of knowledge of the enlightening liberation “unsurpassed banner,” directly witnessing the inconceivable miracles of the realm of buddhas, endowed with mystic knowledge directly aware of the inconceivable liberation of enlightening beings, his mind illumined by the inconceivable knowledge of concentration of enlightening beings, imbued with the light of knowledge of concentration comprehending all times at once, illumined by the realm of concentration comprehending that all is in perception, having attained the light of the highest knowledge in all worlds, approaching the state whose scope reaches everywhere in past, present, and future, intent on the knowledge showing nondual equality in differentiation, with the light of knowledge extending to all objects, with skillfulness rich in zeal for the purification of tolerance in the face of people’s beliefs, having attained the light of certain knowledge of acceptance of things in terms of their inherent nature, his mind constantly involved in enlightening beings’ practice of mystic knowledge reaching everywhere, which is meditation on inherent nature, his mind progressing rapidly and irreversibly toward omniscience, illumined by the lightning of knowledge of the ten powers, his mind tirelessly seeking the sound of the reality realm, determined to enter the realm of omniscience, intent on accomplishing the infinite array of practices of enlightening beings and purifying the infinite sphere of great vows of enlightening beings, his mind directed toward endlessly ongoing knowledge of the infinite network of all worlds, his mind not

shrinking from guiding infinite beings to complete development, beholding the infinite sphere of practice of enlightening beings, seeing the variety of conditions in infinite worlds, seeing the variety of differentiations of infinite worlds, seeing infinite worlds within microcosms and macrocosms, seeing the variety of the webs of perceptions and conceptions on which infinite worlds are based, seeing the variety of conventional terminology in infinite worlds, seeing the variety of interests of infinite beings, seeing the variety of differentiations of infinite beings, seeing the following of developmental teachings of infinite beings, seeing the variety in perceptions of place and time of infinite beings, Sudhana, his attention on spiritual benefactors, gradually made his way to the priest Jayoshmayatana in the land of Ishana.

At that time the priest was practicing an ascetic exercise of enduring fierce heat, with his mind on omniscience; on four sides were huge bonfires like mountains ablaze. Rising above appeared a great mountain precipice, a razor-edge path.

Sudhana went up, paid his respects to the priest, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction; please tell me how to learn and carry out the practice of enlightening beings."

The priest said, "Climb this razor-edge-path mountain and jump from there into the fire—thus will your enlightening practice be purified."

At that point Sudhana thought, "It is hard to avoid the situations that are inopportune for enlightenment; it is hard to get to be human; it is hard to remove error and doubt about the right opportunity; it is hard to find a buddha in the world; it is hard to have all one's faculties in order; it is hard to get to hear the truth; it is hard to meet people of truth; it is hard to find genuine spiritual benefactors; it is hard to get genuine guidance and instruction; it is hard to live right in the human world; it is hard to carry out truth in all respects. Might this not be a demon, or someone possessed by a demon, or a cohort of the devil, or an imitation spiritual teacher, or a false enlightening being, who has undertaken to impede my roots of goodness, who is out to destroy my life? Does he not want to prevent me from reaching omniscience? Does he not want to lead me on a wrong path? Does he not want to prevent me from attaining buddhahood?"

While he was involved in these thoughts, ten thousand Brahma gods appeared in the sky and said to him, "Do not get fixed on such thoughts. This sage has attained the light of the concentration of adamant flame. He has unrelenting energy and has begun the great undertaking of salvation. He has set out to end the emotional attachments of all sentient beings. He is striving to dissolve the webs of all views. He is determined to burn up the deadwood of all afflictions and their actions. He is working to shed light in the wilderness of all kinds of knowledge that is not conducive to enlightenment. He is resolved upon eliminating all beings' fears of old age and death. He is intent on dispersing the darkness of past, present, and future. He has

undertaken to shine beams of light of all truths. As he mortifies himself with four fires under the blazing sun, even the Brahma gods, who think themselves creators and lords and supreme beings, and are engrossed in various views, do not take pleasure in their own states because of the light given off by this priest's peerless practice of heat austerity. Not enjoying the pleasure of meditation, they come to the priest, and he overwhelms them by mystic power, and through fierce austerity teaches them to get rid of all their views and destroy all pride and arrogance. He also teaches them so that they may suffuse all worlds with great love and compassion, make their will for enlightenment firm, enlarge their determination for enlightenment, turn to the vision of all buddhas, fully receive the voice of the buddhas, and hear the voice of buddhas everywhere without resistance or obstruction."

Ten thousand demons also stood in the sky, showered celestial jewels, and said, "The light emitted from the flames used by this priest in his heat mortification obscures our abodes, our ornaments, and our paraphernalia. Terrified, we and our cohorts go to the priest, who teaches in such a way that, coming to ourselves and getting back our right minds, we aspire to enlightenment and become irreversible on the way to supreme perfect enlightenment."

Also, ten thousand controlling gods, scattering celestial flowers, said, "While he is mortifying himself with four fires under the fiery sun, we find no pleasure in our own abodes. We and our cohorts go to him, and he teaches us so that we attain control of our own minds, control of afflictions, ability to be born in any state we wish, power to clear away obstructions caused by action, mastery of all concentrations, control of paraphernalia to purify our arrangements, and control conforming to our wishes."

Ten thousand gods of pleasant emanations also stood in the sky, presented sweet sounds of celestial music and song, and said, "The fire of the priest is producing such light that our palaces are glowing, being purified and becoming more radiant, and so are the decorations and nymphs here. We and our cohorts of godlings and nymphs no longer find pleasure in desires, and we do not enjoy sensual pleasures. Our minds and bodies cooled, we go to the priest, who teaches us so that our minds will be purified, so that our minds will be radiant, so our minds will be good, so our minds will be malleable, so we will become joyful, so we may purify the realization of the knowledge of the ten powers, so we may grow in enthusiasm for the great Teaching, so we may purify our bodies and produce measureless buddha-bodies, so we may purify our voices and attain the voice of Buddha, so we may purify our minds and attain omniscience."

Ten thousand gods of the heaven of satisfaction, along with their companies of celestial boys and girls, also stood in the sky, showered all kinds of fragrant powders, paying honor and respect, and said, "While he mortifies himself with fire there is no pleasure in our abodes. Being freed from attachment, we go to the priest and he teaches us so that we will be indifferent to all objects of sense, so that we will be perfectly and completely satisfied in mind, so that we will produce roots of goodness, so that we will aspire to

enlightenment, and so that we will eventually fulfill all qualities of buddhas."

Ten thousand gods of the heaven of timely portion, along with their celestial sons and daughters, showered a rain of flowers and said, "While this priest is mortifying himself with fire, we have no pleasure in our celestial song. Freed from attachment, we go to the priest and he teaches us so that we will become detached from all sensuality and eventually attain all qualities of buddhahood."

Ten hundred thousand celestial beings of the thirty-three-fold heavens, each with thirty-two siblings, along with their celestial sons and daughters, showered rain from clouds of celestial cloths, jewels, ornaments, and flowers, then said, "While this priest is mortifying himself with fire, we have no pleasure in our palaces, parks, and groves, or in such enjoyments as music, dance, and song. Freed from attachment, we go to the priest, and he teaches us to remove all sensuality. He tells us this is all impermanent, unstable, bound to perish. He teaches us to thoroughly cut off all arrogance and heedlessness, to increase our desire for supreme enlightenment. Furthermore, at the sight of this priest, these peaks of the polar mountain quake. Terrified, we commit ourselves to reach omniscience, that we may be firm in our aspiration for omniscience."

Also, ten thousand rain spirits in the sky showered rain from clouds of celestial sandalwood, along with the sweet sounds of the songs of nymphs, producing clouds of celestial fragrance, and said, "The light emitted from this priest's fires, illumining the abodes of all the water spirits, removes fears of the hot rain of sand. It also extinguishes anger, and the water spirits become cool and clear in mind. Then, once our minds are clear, the priest teaches us to reject our low state as dragons and to stop all obstructive actions. Having taught us to overcome evil, he inspires us to supreme perfect enlightenment and leads us to omniscience."

Also, ten thousand spirit chiefs, standing in the sky, honored the priest Jayoshmayatana and the youth Sudhana with various offerings, then said, "Son, as this priest mortifies himself with fire, goodwill toward human beings is born in our minds, and all spirits, goblins, and demons also become benevolent. Benevolent, now harmless, they come to us; overcome by the dominant power of goodwill, we find no pleasure in our various estates. We all go with our respective companions to the priest; he radiates light from his body, which shines on us and fills our bodies with bliss. Our bodies and minds blissful, he teaches us in such a way that many spirits, goblins, demons, and ghosts are inspired to seek enlightenment."

Ten thousand chief celestial musicians also stood in the sky and said, "While we are in our abodes too, our abodes are illumined by the light of the priest's fires; touched by that light, we are filled with inconceivable bliss and we go to the priest, who then teaches us in such a way that we become irreversible in progress toward supreme perfect enlightenment."

Ten thousand titan kings rose from the ocean, knelt on their right knees, joined their palms in salutation, and said, "As this priest mortifies himself by

fire, all our titan worlds, including the oceans, mountains, and land spheres, quake: we are all thereby divested of arrogance, heedlessness, and conceit; overwhelmed by the heat of his religious practice, we go to him, and he teaches us so that we may do away with all deceitfulness and guile, enter into acceptance of the profound truth, abide in the state of imperturbability, and perfect the knowledge of the ten powers."

Also ten thousand bird kings, assuming splendid human forms, said, "Son, the light from the flames of the priest's fires, shining on our abodes, causes them to quake. Frightened and agitated, we go to him, and by teaching us he exhorts us to great benevolence and compassion, he urges us to plunge into the ocean of mundane life to serve sentient beings sunk in the mud of desire, he urges us to purify our will for enlightenment, he exhorts us to keenness of wisdom and skill in means, and gets us to work at guiding sentient beings according to their maturity."

Ten thousand centaur kings also stood in the sky and said, "As this priest mortifies himself by fire, the voice of Buddha comes forth from the rows of palms, the trees hung with nets of bells, strings of jewels, garlands, and musical instruments, and the houses and furniture with all kinds of musical instruments and jewelry in our abodes as they are blown by the wind; the voice of the Teaching, the voice of the host of nonregressing enlightening beings, and the voice of the vows on which enlightening beings act also emerge, saying that in such-and-such a world the enlightening being so-and-so is vowing to attain enlightenment, in such-and-such a world the enlightening being so-and-so is giving up that which is difficult to give up, in such-and-such a world the enlightening being so-and-so is purifying the sphere of universally aware knowledge, in such-and-such a world the enlightening being so-and-so is going to the summit of enlightenment, in such-and-such a world the enlightening being so-and-so has conquered the demon hordes and is becoming supremely and perfectly enlightened, in such-and-such a world the buddha so-and-so is turning the wheel of the teaching, in such-and-such a world the buddha so-and-so has finished all the tasks of buddhas and is passing away into absolute nirvana. There may be an end to the particles of every tree and plant, limb and leaf, on this continent, but there is no end to those names of the buddhas and the vows of enlightening beings, the lofty points of departure of the conduct of enlightening beings, which are heard to sound from the rows of palms and all the musical instruments, jewelry, houses, and furniture in our abodes as they are blown by the wind, producing the voices of Buddha, the Teaching, and enlightenment. Ecstatically joyful at the sound of the names of the buddhas and the community of enlightening beings and the vows and practices they proceed upon, we go to the priest, and he teaches us so that we and the many beings around us become irreversible in progress toward supreme perfect enlightenment."

Innumerable gods of the realm of desire with magnificent appearances also stood in the sky, presented mental offerings, and said, "As this priest mortifies himself with heat, his bonfires give off such light that it illumines

all the hells all the way to the uninterrupted hell, and the pains of all the creatures in hell cease. He also is visible to us by the same light. We above him, our minds clarified, have been born in the heavens of the realm of desire we wished for. Grateful to him, never tired of seeing him, we give up all sensuality and go to him, and he teaches us in such a way that innumerable sentient beings resolve to realize enlightenment."

Then Sudhana, pleased, enraptured, transported, overjoyed, happy, having heard this teaching, considered the priest Jayoshmayatana to be a true spiritual benefactor, and prostrated himself at the priest's feet and said, "I confess my error, noble one, in not recognizing you as a spiritual benefactor." Thereupon the priest spoke a verse to Sudhana:

An enlightening being who follows instructions
Has no doubts, his mind at one with the teachers.
All benefits will be his, and they will be auspicious;
Sure of buddha-knowledge too, he awakens at the foot of the enlightenment tree.

Then Sudhana climbed the path up the cliff of the mountain, a mass of razor edges, and threw himself into the fire. As he was falling he attained an enlightening concentration called "well established." On contact with the fire he attained an enlightening concentration called "mystic knowledge of the bliss of tranquillity." He said, "How wonderful is the pleasant feeling of this fire and this razor-edge mountain."

The priest said, "I have attained the enlightening liberation in which one is not overcome. I know this liberation, but how can I know the practice or tell the virtues of the enlightening beings whose resolve is like rays of fiery energy, determined to end all beings' afflictions and views, who are eminent leaders who never turn back, whose hearts are never exhausted or overcome, whose minds are never depressed, whose spirits never cringe or cower, whose resolve is adamant, who are never dejected in carrying out their great undertakings, who never slacken in their efforts, who are like whirlwinds, who work for the benefit of all beings, whose vigor never recedes?"

"Go south, to a city called Simhavijumbhita, where there lives a girl named Maitrayani, daughter of the rajah Simhaketu; go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects and left the priest Jayoshmayatana.

Maitrayani

Then, with inconceivable respect for spiritual benefactors, the great zeal purified, ready for the Great Vehicle, seeking enlightened knowledge, absorbed in the way to enlightenment, seeking association with spiritual friends, dwelling in the sphere of the Teaching, approaching unhindered knowledge, certain of the supreme truth, intent on ultimate knowledge, realizing that past, present, and future are ultimately one instant, aware of

ultimate nonduality like space, sure of the ultimacy of nonduality, dwelling in the ultimate nondifferentiation of the reality realm, devoted to discipline whose goal is freedom from obstruction, intent on ultimate harmony in action, dwelling on the ultimate nondifference of those who realize Thusness, intent on the knowledge to tear apart the net of conceptions of all sentient beings, free from attachment to any land, his mind not attached to the congregations of the buddhas or to the purities of the buddha-lands, perceiving all sentient beings as void of self or inherent identity, realizing that all sounds are like echoes and eminently aware that all forms are like reflections, Sudhana gradually made his way to the city Simhavijumbhita, looking for the girl Maitrayani.

He was told, "The girl Maitrayani, daughter of the rajah Simhaketu, with a retinue of five hundred girls, is up on the roof of a palace of radiant jewels, sitting on a seat set on sandalwood legs and draped with nets of strings of jewels and arrayed with celestial cloth, expounding spiritual teaching."

Hearing this, Sudhana entered the city, went to the house of the rajah, and stood at the outer foyer, desirous of seeing the girl Maitrayani. There he saw hundreds of thousands of people going in. He asked them where they were going and why they had come, and they told him they were going to Maitrayani to hear the Teaching. He thought to himself, "No one is prevented from going in." So he went in.

Having gone in, he saw the palace of radiant jewels set on a crystal base, with pillars of lapis lazuli and walls of diamond, ornamented with a hundred thousand projections of gold, furnished with countless jewel mirrors, arrayed with world-illuminating jewels, spread with countless jewel nets, graced with inconceivable arrays of beautiful sounds from a hundred thousand golden bells shaken by the breeze. He also saw the girl Maitrayani, with dark eyes, black hair, and golden skin. Sudhana paid his respects to her and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "Look at the adornments of my palace."

Looking all around, in each wall, each pillar, each mirror, each figure, each formation, each jewel, each golden bell, each jewel tree, each girl's body, each jewel necklace, he saw reflected images of the buddhas in the cosmos, with their first inspirations, spheres of practice and vows, manifestations of emergence in the world, mystical transformation on attainment of enlightenment, turnings of the wheel of teaching, and displays of ultimate extinction. This he saw in each and every object. Just as the sun, moon, and stars in the sky are seen reflected in a clear, limpid pool of water, so did all the buddhas of the cosmos appear reflected in each object of the luminous jewel palace, this as a result of the girl Maitrayani's past roots of goodness.

Having viewed this, holding in mind the features of this supernal array of visions of Buddhas, Sudhana joined his hands in a gesture of respect and turned his attention to Maitrayani's words. She said, "I have attained the

means of access to perfect wisdom from the arrangement of the totality. I sought this from buddhas as numerous as grains of sand in thirty-six Ganges Rivers, and those buddhas introduced me to the means of access to perfect wisdom by way of the arrangement of the totality through various ways of entry into it, each different."

Sudhana said, "What is the sphere of this means of access to perfect wisdom by way of the arrangement of the totality?"

She said, "Focusing my attention on this means of access to perfect wisdom by way of the arrangement of the totality, meditating on it, following it, pondering it, contemplating it, making it familiar, keeping it in mind, putting it in order, putting it into effect, perfecting it, thoroughly examining it, I developed a mental control called 'facing in all directions,' in the sphere of which mental control incalculable tens of hundreds of thousands of media of the Teaching operate, assemble, become visible, become accessible, and develop—for example, the medium of buddha-lands, the medium of buddhas, the medium of doctrines, the medium of all beings, the medium of the past, the medium of the future, the medium of the present, the medium of the limit of duration, the medium of virtue, the medium of provisions of virtue, the medium of knowledge, the medium of provisions of knowledge, the medium of vows, the medium of differentiation of vows, the medium of practices, the medium of purification of practices, the medium of accumulation of practices, the medium of fulfillment of practices, the medium of actions, the medium of harmony of actions, the medium of streams of actions, the medium of performance of actions, the medium of fields of actions, the medium of rejection of evil actions, the medium of undertaking of proper actions, the medium of control of actions, the medium of morality, the medium of guidance to right ethics, the medium of concentration, the medium of practice pursuant to concentration, the medium of contemplation in concentration, the medium of spheres of concentration, the medium of emerging from concentration, the medium of mystic knowledge, the medium of the ocean of mind, the medium of ways of thought, the medium of clearing away entanglements of mind, the medium of illuminating the obscure recesses of the mind, the medium of calming and clearing the pool of the mind, the medium of capacities of the mind, the medium of the actions of the mind, the medium of the occurrence of sentient beings' afflictions, the medium of defiling habit energies, the medium of the acting out of afflictions, the medium of interests, the medium of the conduct of sentient beings, the medium of the variety of conduct of sentient beings, the medium of the productions of the world, the medium of the inclinations of sentient beings, the medium of what is in the conceptions of sentient beings, the medium of places, the medium of the realms of phenomena, the medium of great compassion, the medium of great kindness, the medium of tranquillity, the medium of speech, the medium of reason, the medium of attainments, the medium of distinctions, the medium of unity, the medium of ultimate nonattachment, the medium of totality, the medium of the principles of buddhas, the medium of the

principles of enlightening beings, the medium of the principles of disciples, the medium of the principles of individual illuminates, the medium of worldly principles, the medium of principles of formation of worlds, the medium of principles of disintegration of worlds, the medium of principles of the existence of worlds, the medium of purification of worlds, the medium of defilement of worlds, the medium of worlds with purity amid defilement, the medium of worlds with defilement amid purity, the medium of wholly defiled worlds, the medium of wholly pure worlds, the medium of levelness of worlds, the medium of inverted worlds, the medium of upside-down worlds, the medium of entry into the network of the cosmos in which everything is interrelated, the medium of revolving of worlds, the medium of being based on thoughts, the medium of the microcosmic found in the macrocosmic, the medium of the macrocosmic in the microcosmic, the medium of vision of buddhas, the medium of variety of embodiments of buddhas, the medium of variety of auras of buddhas, the medium of differences in the voices of buddhas, the medium of the production of the wheels of teaching of buddhas, the medium of the continuity of the wheels of teaching of buddhas, the medium of expressions of the wheels of teaching of buddhas, the medium of the turning of the wheels of teaching of buddhas, the medium of embodiments of buddhas, the medium of the audiences of buddhas, the medium of the differences in audiences of buddhas, the medium of entry into the oceans of audiences of buddhas, the medium of illumination of the powers of buddhas, the medium of concentrations of buddhas, the medium of mystic emanations from the concentrations of buddhas, the medium of the states of buddhas, the medium of the magic powers of buddhas, the medium of the projected forms of buddhas, the medium of buddhas' knowledge of what is on the minds of others, the medium of spiritual transformations of buddhas, the medium of abiding in the state of satisfaction, the medium of the works of buddhas up to the manifestation of ultimate extinction, the medium of works for the benefit of infinite beings, the medium of the profound doctrine of emptiness, the medium of various doctrines, the medium of forms of the practices of enlightening beings, the medium of the forms of the production of the aspiration for enlightenment, the medium of the forms of provisions of the aspiration for enlightenment, the medium of the forms of vows, the medium of the forms of practices, the medium of the forms of mystic knowledge, the medium of the forms of emancipation, the medium of the forms of purification of mental control, the medium of the forms of purification of the sphere of knowledge, the medium of the forms of purification of wisdom, the medium of the infinite forms of enlightenment, the medium of forms of purification of mindfulness.

"I know this means of access to perfect wisdom which is the array of total mindfulness; how can I know the practice or tell the virtues of the enlightening beings whose minds are like space, whose intellects are broad as the cosmos, whose mental flow is based on accumulated virtue, who have attained transmundane understanding, who do not practice worldly ways,

who have attained the eye of the light of knowledge without obscurity, who clearly discern all realms of reality, whose awareness is infinite as space, whose eyes are mindful of all objects, who are filled with the light of the state of nonobstruction, who are skilled in analyzing all doctrines, meanings, and statements, who are not overcome by any world, who conduct themselves well according to worldly standards and are irreproachable in any worldly state, who are intent on the well-being of all worlds, who are a refuge for all beings, who know the manners and courtesies of speech of all worlds, who can give the appearances of dress and habitation of all worlds as they wish, and who are masters of all wheels of time?

"Go south, to the land called Trinayana, where a monk named Sudarshana lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects to Maitrayani and left.

Sudarshana

Then, contemplating the profound discernment of enlightening beings' knowledge, the profound attainment of the base of the reality realm, the profound knowledge of all subtleties, the profundity of the conceptuality of the world, the profundity of the base of nondoing, the profundity of the base of the mental stream, the profundity of the base of interdependent origination, the profundity of the plane of truth in terms of inherent nature, the profundity of the plane of truth in terms of the conventions of sentient beings, the profundity of the ground of adornment of the cosmos, the profundity of the plane of observation of the operation of the body, and the profundity of the ground of the world of action and thought, Sudhana made his way to the land of Trinayana.

Looking for the monk Sudarshana in towns and cities, marketplaces and villages, in herding stations, in hermitages, in the provinces, in mountains, caves, and forests, he saw Sudarshana walking around in a certain woods, young and handsome, with the physical marks and embellishments of a great man, his gaze steady, mindful, of vast intelligence, intent on the sphere of insuperable knowledge, his mind free from all vacillation, vain imagination, idle fancies, and false ideas, abiding in pure knowledge, aware of the vast range of enlightened knowledge, firmly resolved to guide all beings to full development, with a vast sphere of great compassion, aiming to bear the eye of the teachings of all buddhas, aiming to produce the light of knowledge in all sentient beings, ever-mindful of the way of the enlightened, treading it for the sake of all sentient beings, walking quietly and steadily, neither quickly nor slowly, dressed like the deities of the pure abodes, surrounded by all kinds of beings.

Furthermore, in front of Sudarshana as he walked were deities of direction who caused the world to turn; footstep-following deities received his steps on jewel lotuses; fire deities with inexhaustible spheres of light dispelled the darkness; forest deities showered rain of flowering plants; earth deities, the

source of stability, revealed jewel mines; sky deities, their splendor illuminating everywhere, adorned the sky; glorious ocean deities scattered great jewels over him; polar mountain deities, full of purity, folded their hands in respectful salutation; wind deities of unobstructed power gave off a fragrant flowery breeze; springlike night deities prostrated their beautifully adorned bodies in respect; ever-awakening daylight deities hovered in the sky holding banners of radiant jewels to produce light.

Sudhana went up to the monk Sudarshana, paid his respects, and said, "Noble one, I have set out for supreme perfect enlightenment and seek the practice of enlightening beings. I have heard you give enlightening beings instruction, and I ask you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

Sudarshana said, "I am young, and have only recently become a monk. At that, in one life I have performed religious practice in the company of as many buddhas as grains of sand in thirty-eight Ganges Rivers. With some I performed spiritual practice for a day and a night, with some for a week, with some for a fortnight, with some for a month, with some for a year, with some for a century, with some for a millennium, with some for a hundred millennia, with some for a million years, with some for a trillion years, with some for untold, inexpressible numbers of years, with some for an intermediate eon, with some for half an eon, with some for an eon, with some for as long as untold, inexpressible numbers of eons, and from all those buddhas I heard explanation of the Teaching and received instruction. My vows were purified, my sphere of practice entering into the realm of realization was purified, the oceans of transcendent ways were fulfilled, I perceived their mystical transformations on attainment of enlightenment, I remembered their successive cycles of teaching without confusion, I realized the equality of their powers, and I preserved their instructions till the end of the right doctrine.

"I also realized all those buddhas' past vows for the purification of their buddha-lands, by the power of accomplishment of concentration on the sphere of vows. I also realized all those buddhas past enlightening practices for the purification of their own practice, by the power of attainment of concentration entering into all practices. I realized all those buddhas' purification of the transcendent ways, by the power of setting out on universally good practice.

"Furthermore, as I walk here, all realms flow toward me because of keenly observant knowledge being brought to the fore: all worlds flow away from me for the purification of passing over untold worlds in a single thought, by the power of accomplishment of great vows. In a single thought untold practical principles for sentient beings appear to me, for the fulfillment of the knowledge of the ten powers, by the power of carrying out the vows of practice of universally good enlightening beings. In a single thought the purities of visions of untold buddha-lands appear to me, so I may honor, attend, and serve as many buddhas as atoms in untold buddha-lands, by the power of carrying out the vow to serve former and future buddhas. In a sin-

gle thought the teachings of untold buddhas occur to my mind, by the power of carrying out the vow to remember wheels of teaching accompanied by countless ways of proceeding with the teachings in action. In a single thought, untold oceans of enlightening practices appear to me, for the purification of all spheres of practice, by the power of carrying out the vow to fulfill the practices of enlightening beings, which are all interrelated. In a single thought, untold oceans of concentrations become manifest to me, for the purification of all spheres of concentration, by the power of carrying out the vow to comprehend all ways of concentration in one way of concentration. In a single thought untold oceans of faculties appear to me, for adaptation to all faculties and times, by the power of carrying out the vow to attain the faculty of ultimate mindfulness. In a single thought, untold wheels of time are manifest to me, for conveying timely teachings, by the power of carrying out the endless vow to continue till the end of sentient beings. In a single thought, untold oceans of all pasts, presents, and futures appear to me, for the definition of past, present, and future in all worlds, by the power of carrying out the vow for illumination of comprehensive knowledge.

“So I know the enlightening liberation ‘the lamp of knowledge which is never extinguished.’ How can I know the practice or tell the virtues of the enlightening beings with adamant will, who are born in the families of all buddhas, who have undying life-roots, whose light of knowledge is never extinguished, who have indestructible bodies, whose magical forms are without end, who embody the principle of relativity, who appear to sentient beings according to their mentalities, whose bodies appear like those of all beings in color, form, and size, whose bodies are not harmed by fire, poisons, or weapons, whose beings are invulnerable as adamant mountains, who vitiate the power of all demons and opponents, who shine like mountains of gold, whose bodies stand out among all beings, whose bodies are perceived by all beings, who are heard of everywhere, who are looked up to by all sentient beings, who are mines of the earth of all truths, who illumine all quarters, who are seen without opposition because they have destroyed the mountains of obstructions, who are seen as supreme heroes because they extirpate all roots of evil, who are a welcome sight because they are products of many virtues, who are like udumbara flowers because they very rarely appear?

“South of here, in the land of Shramanamandala, is a city called Sumukha, where a boy named Indriyeshvara lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings.”

Then, intent on purifying attainment of the valor of enlightening beings, his mind illumined by the light of the power of enlightening beings, with the invincible energy of enlightening beings in his heart, his mind girded with the armor of the steadfast vows of enlightening beings, the breadth of the firm basis of intent of enlightening beings on his mind, determined to maintain the multitude of practices of enlightening beings, never tiring of the ways of enlightening beings, resolved to attain all qualities of enlighten-

ing beings, desiring to offer himself as a charioteer for all beings, desiring to bring all beings across the wasteland of the mundane whirl, never tiring of seeing, listening to, and attending spiritual benefactors, with immeasurable respect for the Teaching, Sudhana paid his respects to the monk Sudarshana and left.

Indriyeshvara

Thinking about the instruction of Sudarshana, applying it, passing it on, investigating it, talking about it, revealing it, contemplating it, approaching it, following it, reflecting on the principle of his teaching, entering into it, bringing it near, analyzing it, explaining it, elucidating it, pondering it, Sudhana, surrounded by celestial beings, spirits, and cherubim, made his way to the city of Sumukha in the land of Shramanamandala, looking for the boy Indriyeshvara.

Then, when Sudhana got to the city Sumukha, near a river junction, he saw Indriyeshvara, surrounded by ten thousand boys, playing in the sand. He went up to Indriyeshvara, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

Indriyeshvara said, "I have been taught writing and mathematics by Manjushri, and have been led into the door of knowledge encompassing higher knowledge of all practical arts. So I know all the various arts and crafts and sciences in the world dealing with writing, mathematics and symbols, physiology, rhetoric, physical and mental health, city planning, architecture and construction, mechanics and engineering, divination, agriculture and commerce, conduct and manners, good and bad actions, good and bad principles, what makes for felicity and what for misery, what is necessary for the vehicles of buddhas, disciples, and individual illuminates, what is necessary for buddhahood, and behavior linking reason and action. I know all these sciences, and I also introduce and teach them to people, and get people to study and practice them, to master and develop them, using these as means to purify, refine, and broaden people.

"I myself know enlightening beings' method of reckoning, which goes like this: a hundred hundred thousand is a koti; a koti squared is an ayuta; an ayuta squared is a niyuta; a niyuta squared is a bimbara; a bimbara squared is a kinkara; a kinkara squared is an agara; an agara squared is a pravara; a pravara squared is a mapara; a mapara squared is a tapara; a tapara squared is a sima; a sima squared is a yama; a yama squared is a nema; a nema squared is an avaga; an avaga squared is a mrgava; a mrgava squared is a viraga; a viraga squared is a vigava; a vigava squared is a samkrama; a samkrama squared is a visara; a visara squared is a vibhaja; a vibhaja squared is a vijangha; a vijangha squared is a vishoda; a vishoda squared is a vivaha; a vivaha squared is a vibhakta; a vibhakta squared is a vikhata; a vikhata squared is an ilana; an ilana squared is an avana; an avana squared is a thavana; a thavana squared is a viparya; a

viparya squared is a samaya; a samaya squared is a viturna; a viturna squared is a hetura; a hetura squared is a vicara; a vicara squared is a vyavasta; a vyavasta squared is an abhyudgata; an abhyudgata squared is a vishishta; a vishishta squared is a nilamba; a nilamba squared is a harita; a harita squared is a vikshoba; a vikshoba squared is a halita; a halita squared is a hari; a hari squared is an aloka; an aloka squared is a drshvanta; a drshvanta squared is a hetuna; a hetuna squared is an ela; an ela squared is a dumela; a dumela squared is a kshemu; a kshemu squared is an eluda; an eluda squared is a bhaluda; a bhaluda squared is a samata; a samata squared is a visada; a visada squared is a pramatra; a pramatra squared is an amantra; an amantra squared is a bhramantra; a bhramantra squared is a gamantra; a gamantra squared is a namantra; a namantra squared is a nahimantra; a nahimantra squared is a vimantra; a vimantra squared is a paramantra; a paramantra squared is a shivamantra; a shivamantra squared is a delu; a delu squared is a velu; a velu squared is a gelu; a gelu squared is a khelu; a khelu squared is a nelu; a nelu squared is a bhelu; a bhelu squared is a kelu; a kelu squared is a selu; a selu squared is a pelu; a pelu squared is a melu; a melu squared is a sarada; a sarada squared is a bherudu; a bherudu squared is a kheludu; a kheludu squared is a maludu; a maludu squared is a samalu; a samalu squared is an athava; an athava squared is a kamala; a kamala squared is an agava; an agava squared is an ataru; an ataru squared is a helura; a helura squared is a mirahu; a mirahu squared is a carana; a carana squared is a dhana; a dhana squared is a pramada; a pramada squared is a nigama; a nigama squared is an upavarta; an upavarta squared is a nirdesha; a nirdesha squared is an akshaya; an akshaya squared is a sambhuta; a sambhuta squared is a mamama; a mamama squared is an avada; an avada squared is an utpala; an utpala squared is a padma; a padma squared is a sankhya; a sankhya squared is a gati; a gati squared is an upama; an upama squared is an aupamya; an aupamya squared is incalculable; an incalculable to the fourth power is measureless; a measureless to the fourth power is boundless; a boundless to the fourth power is incomparable; an incomparable to the fourth power is uncountable; an uncountable to the fourth power is unequalled; an unequalled to the fourth power is inconceivable; an inconceivable to the fourth power is immeasurable; an immeasurable to the fourth power is unspeakable; an unspeakable to the fourth power is unspeakably unspeakable; and unspeakably unspeakable squared is untold."

He counted out the grains of sand in the miles-wide mass of sand before him, telling how many grains of sand there were, and how many unspeakable numbers of grains of sand there were; then, having indicated this by these conventions of enumeration, he said, "This counting device serves enlightening beings for the succession of worlds; by this method of counting they count the multitudes of worlds in the ten directions. This method of counting serves enlightening beings in indicating the worlds in the ten directions in an orderly continuum. By this method of counting, enlightening beings count the string of names of the worlds in the ten directions. As in the case of indications of the string of names of worlds, in the same way this method of counting serves enlightening beings in indicating the successions

of names of eons, buddhas, doctrines, sentient beings, actions, and indeed everything in the ten directions.

"I know this light of knowledge of enlightening beings which is characterized by higher knowledge of all arts and sciences. How can I know the practice, tell of the virtues, indicate the range, show the sphere, describe the power, show the will, elucidate the preparation, explain the commitment, show the conduct, illumine the purity of transcendent ways, expound the purity of accomplishment, tell of the sphere of concentration, or approach the light of knowledge of the enlightening beings who know the number of all worlds, who know the number of all modes of spiritual practice, who know the number of pasts, presents, and futures, who know the number of all sentient beings, who know the number of all bodies of doctrine, who know the number of enlightenments of all buddhas, and who command the wheel of names of all the teachings?"

"South of here is a city called Samudrapratishthana, where lives a lay devotee named Prabhuta. Go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

Having heard the words of the spiritual benefactor, Sudhana was thrilled and overjoyed; he paid his respects and took leave of Indriyeshvara, having obtained the treasure of will that is rare and most difficult to obtain, setting out to act benevolently toward all, freely able to perceive the succession of emergence of buddhas, intent on the wisdom to clarify the sphere of the Teaching, intent on showing the various means of emancipation everywhere, aware of past, present, and future without confusion, his mind an inexhaustible ocean of virtue, in control of the light of great knowledge, having broken open the doors of confinement in the city of mundane existence.

Prabhuta

Then, receiving the multitude of teachings of spiritual benefactors as the ocean receives torrential rains without being filled, the sprouts of his faculties raised from clear ground and developed by the rays of light of knowledge of sunlike spiritual benefactors, his body and mind cooled by the aura of light of teaching of the full moon of spiritual benefactors, having drunk the water of the teachings of spiritual benefactors like a herd of animals burnt by the heat of the summer sun, the lotuses of his mind opened like a blooming lotus pond by the instructions of spiritual benefactors like water flowing from the snowy mountains, his being illumined by the practice of the precious instructions of spiritual benefactors, like a treasure island covered with jewels, successful in accumulating knowledge and virtue according to the instructions of spiritual benefactors, like a great tree laden with flowers and fruits, having an abundant store of learning of instructions of spiritual benefactors, like a great cloud in the sky produced by the sport of dragons, a radiant mountain peak of various virtues arising from the instruction of spiritual benefactors like the wonderful peak of the world of the

thirty-three heavens, full of pure qualities produced by the instructions of spiritual benefactors, overpowering and invincible like the god Indra surrounded by the deities of the thirty-three heavens who conquers the leaders and hordes of titans, Sudhana made his way to the city Samudrapratishthana, looking for the devotee Prabhuta. He was told by the people there that Prabhuta was in her house in the middle of town.

Sudhana went to Prabhuta's house and stood before the entrance with his hands joined in respectful salutation. He saw that her house was very large, covered with precious ornaments, with doors on all four sides, arrayed with countless jewels, the result of the development of inconceivable virtues. Entering the house and looking around, he saw the devotee Prabhuta in a jeweled chair, young, slim, fresh, in the blossom of youth, radiantly beautiful, her hair hanging loose, wearing no ornaments on her body, clothed in pure white garments. Except for buddhas and enlightening beings, no one came to that house whom she did not overwhelm by her appearance, her mastery of mind, her radiance, her voice, or her splendor. All who saw Prabhuta, whether human or celestial beings, thought of her as a teacher.

Also, in her house were arrayed ten million seats, superior to those of celestials and humans, perfected by the deeds of enlightening beings. There were no provisions of food or drink, or clothing or jewelry or other accoutrements to be seen in the house, except for a vessel placed before her. He also saw ten thousand ladies like goddesses standing before her, wearing celestial clothing and ornaments, with pleasing voices like goddesses. Those ladies, her attendants, responding to her word, waited on her, watched her, kept their attention on her, respectfully saluted her, looked at her, bowed to her, and expressed their reverence for her. The fragrance from their bodies perfumed the whole city, and all who smelled the fragrance became free from malice, free from hostility, nonviolent, free from envy and jealousy, free from guile and deceitfulness, disciplined, mentally unobstructed, free from depression and elation, even-minded, kind, altruistic, restrained in mind, charitable. And whoever heard their voices became happy, joyful, and humble in mind. And whoever saw them felt themselves freed of lust.

Then Sudhana paid his respects to Prabhuta and politely said to her, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so I beg of you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation which is an inexhaustible treasury of manifestations of good. From this one vessel I satisfy sentient beings of various tastes with food conforming to their wishes, with various sauces and spices, of various colors and aromas. From this one vessel I satisfy even a hundred beings with whatever food they wish, even a thousand beings, a hundred thousand, a million, a billion; I satisfy untold numbers of sentient beings of various tastes with whatever foods they wish, gratifying and pleasing them and making them happy—and yet this vessel

does not diminish or run out. In this way, even if as many sentient beings as atoms in a continent, or four continents, or a thousand-world universe, or a million-world universe, or a billion-world universe, or even if as many sentient beings as atoms in untold buddha-lands come to me with various tastes, I satisfy, please, and delight them with foods according to their wishes, with various sauces, spices, colors, and aromas—yet this vessel never diminishes or runs out, it is never depleted or exhausted. Even if all the beings in all worlds in the ten directions, with various tastes and desires, should come to me, I would satisfy them all with whatever food they wished. And as with food, so also would I satisfy and please them with various kinds of drinks, various delicacies, various couches, various clothing, various flowers, various garlands, various fragrances, various incenses, various unguents, various aromatic powders, various jewels, various ornaments, various conveyances, various parasols, various banners, various pennants, and various kinds of utensils.

“Furthermore, any Buddhist disciples or individual illuminates in their last embodiment in one world in the east who attain the fruit of discipleship or individual illumination all do so after having eaten my food. And as this is true in one world in the east, so it is true in a hundred worlds, a thousand, a million, a billion, a trillion, a quadrillion, in as many worlds as atoms in a continent, as many worlds as atoms in four continents, as many worlds as atoms in a thousand-world universe, as many worlds as atoms in a million-world universe, as many worlds as atoms in a billion-world universe, up to as many worlds as atoms in untold buddha-lands—all those who realize the fruit of discipleship or individual illumination do so after having eaten my food. And as this is true in so many worlds to the east, so it is true in the worlds in all ten directions.

“The enlightening beings in one world in the east who are bound to attain enlightenment in one life all sit on the site of enlightenment, conquer the demons, and realize supreme perfect enlightenment after having eaten my food. The same is true of the enlightening beings to realize enlightenment in one life in up to as many worlds as atoms in untold buddha-lands in each of the ten directions—they all sit on the site of enlightenment, conquer the demons, and realize supreme perfect enlightenment after having eaten my food.”

“Do you see these ten thousand women, my companions? Beginning with these, there are countless tens of hundreds of thousands of women whose practice is the same as mine, who are one in vows, one in roots of goodness, one in ways of emancipation, one in purity of devotion, equal in purity of mindfulness, one in purity of deportment, equal in infinity of understanding, equal in attainment of spiritual faculties, equal in pervasive awareness, equal in range of sphere of action, equal in penetration of spiritual principles, equal in ascertainment of meanings, equal in elucidation of doctrines and meanings, equal in purity of form, equal in infinity of power, equal in unsurpassed energy, equal in voicing truth, equal in purity of voice, equal in purity of qualities in all manners by manifesting infinite virtues,

equal in purity of action by virtue of purity of results of irreproachable actions, equal in pervasive kindness by virtue of saving all sentient beings, equal in pervasive compassion by virtue of tirelessly developing all sentient beings, equally pure in physical action by virtue of appearing to all sentient beings in forms that please them, equally pure in speech in usage expressing the realm of realities, equal in going to the assemblies of all buddhas, equal in speeding to all buddha-lands to attend all the buddhas, equal in direct knowledge in understanding the principles of all doctrines, equal in purity of practice in attainment of all the stages of enlightening beings.

“These ten thousand women pervade the ten directions in a single instant to present food to the enlightening beings who are bound to become enlightened in one lifetime, giving them food from this same vessel. They pervade the ten directions to give food and drink to the saints and individual illuminates who are in their last existence. They go everywhere and satisfy all hungry ghosts with food. I also satisfy all the celestial beings with celestial food from this same vessel: I satisfy dragons with dragon food, spirits with spirit food, cherubim with cherub food, titans with titan food, birds with bird food, centaurs with centaur food, serpents with serpent food, humans with human food, and nonhumans with nonhuman food. Come here and in a moment you shall see with your own eyes.”

No sooner had Prabhuta said these words than immeasurable numbers of such beings came in through the four doors of her house, invited by Prabhuta’s standing vow. Prabhuta seated them in the places prepared and satisfied them with whatever kind of foods they wished, pleasing and delighting them. In the same way she also satisfied and pleased them with various drinks, delicacies, seats, couches, conveyances, clothes, flowers and garlands, perfumes and incenses, unguents and aromatic powders, ornaments, jeweled chariots, parasols, banners, pennants, and utensils. She satisfied all the various kinds of beings with their various kinds of food, yet the vessel was not depleted or exhausted; it never ran out.

Then Prabhuta said to Sudhana, “I know this enlightening liberation, which is an inexhaustible treasury of manifestations of good; how can I know the practice or tell the virtues of enlightening beings whose goodness is inexhaustible because of the endlessness of the ocean of good, who are like the sky in that they have produced a vast store of good, who are like wish-fulfilling jewels in that they fulfill the wishes of all sentient beings, who are mountains of good because they protect the roots of goodness of all beings, who are great clouds of good as they shower jewel rain on all beings, who are superintendents of the great treasury of good in that they open the door of the city of truth, who are great lamps of good in that they dispel the darkness of destitution for all sentient beings?

“South of here is a city called Mahasambhava, where a householder named Vidvan lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings.”

Then Sudhana, paying his respects to the devotee Prabhuta, looking at her

again and again without tiring of the sight of her, took his leave and departed.

Vidvan

Then, having gained the illumination of that enlightening liberation which is an inexhaustible treasury of goodness, reflecting on that ocean of good, gazing into that sky of good, climbing that mountain of good, gathering that mass of good, plunging into that stream of good, crossing that bridge of good, purifying that sphere of good, viewing that treasury of good, recalling that principle of good, contemplating that eye of good, purifying that multitude of good, Sudhana made his way to the city of Mahasambhava and looked all around for Vidvan, seeking a spiritual benefactor.

Looking for Vidvan, his whole being perfumed by the sight of spiritual benefactors, finding strength in spiritual benefactors, relying on spiritual benefactors, striving to follow spiritual benefactors, with tireless vigor in attending spiritual benefactors, all his roots of goodness due to spiritual benefactors, all his stores of virtue sustained by spiritual benefactors, his practice of skill in means developed by spiritual benefactors, all his roots of goodness growing by skill in attendance of spiritual benefactors without depending on others, his will for enlightenment becoming purified, his enlightening faculties developing, all his roots of goodness maturing, his accomplishments of great vows growing, his great compassion broadening, seeing himself near omniscience, receiving the light of teaching of all buddhas by the practice of Universally Good enlightening beings, the manifestations of the ten powers of buddhas increasing, Sudhana saw Vidvan at a crossroads in the middle of the city, on a seat on a high pedestal made of innumerable jewels, set on legs of diamonds and emeralds, with a web of white cowries on golden strings, set in pure jewels, with five hundred ornamental jewel figurines, arrayed with multicolored celestial cloth, with celestial banners and pennants flying above, covered with many nets of jewels, overspread with a great canopy of jewels, with garlands of gold and jewels hanging from it. A golden parasol with a handle of pure lapis lazuli was held over Vidvan, and he was being fanned by plumes made of pure white goose feathers while various incenses perfumed the air around him. He was attended by ten thousand people of equally virtuous past conduct, finer in appearance than celestials or humans, perfect in the will of enlightening beings, adorned with ornaments superior to those of the gods, playing music sweeter than that of the heavens to please all the people in the city, and showering celestial flowers.

Seeing Vidvan, Sudhana went up to him, paid his respects, and said, "Noble one, I have set out for supreme perfect enlightenment for the benefit of all beings—to extinguish the sufferings of all beings, to lead them to ultimate happiness, to rescue them from the ocean of the mundane whirl, to deliver them to the island of jewels of truth, to evaporate their cravings, to produce great compassion in them, to divert their craving for sensual pleas-

ure and arouse in them craving for enlightened knowledge, to help them all cross over the wildness of the mundane whirl, to develop in them a taste for the way of buddhahood, to lead them out of the city of mundane states and lead them to the city of omniscience. But I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. Noble one, I hear that you give enlightening beings instruction, so I ask you to tell me how an enlightening being is to learn the practice of enlightening beings, and how enlightening beings in the course of learning become a refuge for all sentient beings."

Vidvan replied, "It is good that you have aroused the aspiration for supreme perfect enlightenment. Rare are those who aspire to supreme perfect enlightenment, and rare are those who, having aspired to enlightenment, are tireless in seeking the practices of enlightening beings by meeting spiritual benefactors, who do not weary of going to spiritual benefactors, who are not pained by attendance on spiritual benefactors, who are not depressed by the difficulty of approaching spiritual benefactors, who do not give up seeking spiritual benefactors, who do not turn away from the sight of the countenance of spiritual benefactors, who do not get discouraged in the path taught by spiritual benefactors, who do not tire in the service of spiritual benefactors. Do you see my companions? I inspired them all to seek supreme perfect enlightenment; I caused them to be born in the family of buddhas; I nourished them by providing them with the ways of transcendence; I got them to live in good ways; I developed them in the ten powers of buddhas; I lifted them out of worldliness; I established them in the ranks of the enlightened; I removed them from the circle of mundane states; I started them in the cycle of enlightening teaching; I saved them from falling into bad conditions; I led them to realization of equality of things: for thus do enlightening beings become saviors of all sentient beings.

"I have attained good works produced from the treasury of mind: to those who need food I give food, to those who need drink I give drink, to those who need clothing I give clothing, to those who need flowers I give flowers, to those who want garlands I give garlands, To those who need perfumes or incenses I give perfumes or incenses, to those who need ornaments I give ornaments, to those who need jewels I give jewels, to those who need gold I give gold, to those who need silver I give silver, to those who need pearls I give pearls, to those who need chairs I give chairs, to those who need beds I give beds, to those who need means of transportation I give means of transportation, to those who need medicine I give medicine, and so on—whatever the needs, I provide them. Come here, and in a moment you will see for yourself."

As soon as Vidvan had spoken these words, innumerable beings gathered at his house, summoned by his past vows. They came from various regions, various nations, various cities, various towns, and various groups, of various conditions, various states of consciousness, various degrees of purity of sense, desiring various kinds of food, having various inclinations, needing diverse kinds of sustenance according to their states of being. They were

invited by the vow of the enlightening being, by the power of the enlightening being, by the sounds of the drums of unattached giving; they came to Vidvan, looked at him, and made requests of him.

Seeing them gathered there begging, Vidvan thought for a moment, then looked at the sky. From the sky various kinds of food and drink streamed into his hand, and this Vidvan gave to the beggars according to their various tastes and desires, satisfying and delighting them with the food and drink they wanted, with the best kinds of all means of subsistence. Then, after satisfying them, he expounded the Teaching to them: that is, he elucidated means of accumulating a great store of knowledge, means of eliminating all poverty, means of producing all enjoyments, means of finding ways to knowledge of truth, means of accumulating a vast store of virtue, means of being able to feed on joy, means of attaining a body adorned with the marks and embellishments of greatness, means of attaining purity of invincible power, means of attaining knowledge of uninterrupted livelihood, and means of attaining inexhaustible good powers overcoming the power of all demons. As for those who came for food, once they were satisfied by the various foods from the sky, he taught them to attain intelligence for life, health, and strength. As for those who came for drink, once they were satisfied by the various fine, good, and pleasant drinks, he taught them to put an end to mundane cravings and develop craving for the pleasure of the way of enlightenment. Those who came for delicacies he satisfied with sweets, and then taught them to attain the refined characteristics of great people. Those who came for means of transportation he satisfied with gifts of various vehicles, then taught them to get on the Great Vehicle of universal enlightenment. Seeing those who came for clothing, he thought for a moment and looked at the sky: then from the sky immaculate clothes of various colors fell into his hand; giving them to the beggars, he taught them purification by attainment of buddhas' supreme golden complexion of modesty. Having provided each of the beggars with their needs, he taught them according to what they were fit for.

Having shown Sudhana the inconceivable scope of this enlightening liberation, Vidvan said to him, "I know the liberation of the capacity of the treasury of mind. How can I know the practice, tell the virtues, or show the miracles of the enlightening beings who have attained control over paraphernalia, who have treasure-producing hands, who cover all worlds with their hands, as treasuries of offerings to buddhas, and shower rain from clouds of various jewels in the assemblies of all buddhas, various clouds of ornaments, towers, clothing, celestial music and song, fragrances, incenses, unguents, aromatic powders, robes, parasols, banners, pennants, and all kind of paraphernalia, raining all kinds of offerings for buddhas, in the assemblies of all buddhas, in the abodes of all beings, to serve all buddhas and to develop and guide all sentient beings?

"South of here is a city called Simhapota. An eminent person named Ratnachuda lives there. Go ask him how to learn and carry out the practice of enlightening beings."

Sudhana, pleased, elated, uplifted, overjoyed, expressing his respect for the householder Vidvan as a disciple for a teacher, in honor of the Teaching, seeing all qualities of buddhahood as being fostered by him, seeing omniscience as coming from him, showing undying regard for spiritual benefactors, showing the inconceivability of unlimited knowledge in spiritual friends, acting in accord with the mastery of spiritual benefactors, heeding the instructions of spiritual benefactors, meditating on the faculty of faith deriving from spiritual benefactors, in quest of the instruction of spiritual benefactors, his mind on propitiation of spiritual benefactors, paid his respects to Vidvan and left.

Ratnachuda

Then, resorting to that water of goodness, watching that field of goodness, clearing off that mountain of goodness, plunging into that channel of goodness, opening that treasury of goodness, looking into that mine of goodness, clarifying that sphere of goodness, gathering that mass of goodness, generating that power of goodness, increasing that stream of goodness, Sudhana made his way to Simhapota city. Looking all over for the religious eminent Ratnachuda, he saw him in the middle of the marketplace. Sudhana went up to him, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn or carry out the practice of enlightening beings. Please teach me the path of enlightening beings, on which path I may set out for omniscience."

Ratnachuda took Sudhana to his house and showed it to him, saying, "Look at my house." Looking it over, Sudhana saw that the house was radiant, made of gold, wide and high, surrounded by silver walls, adorned with crystal terraces, embellished with hundreds of thousands of lapis lazuli turrets, on coral pillars; there was a lion seat arrayed with red pearls, flying lion banners made of starry jewels, covered with a canopy of radiant jewels, draped with a net of wish-fulfilling jewels, arrayed with countless gemstones. There was a lotus pond, with cool water, made of emeralds. Surrounded by trees of all kinds of jewels, the house was large, ten stories high, with eight doors.

Entering the house, Sudhana looked around. On the first floor he saw supplies of food and drink being given away. On the second floor he saw all kinds of clothing being given away. On the third floor he saw all kinds of jewelry being given away. On the fourth floor he saw royal concubines, the most talented women on earth, being given away. On the fifth floor he saw a gathering of enlightening beings of the fifth stage, celebrating the Teaching in song, thinking and acting for the welfare and happiness of the world, practicing all sciences, putting into effect the method of mystic spells, the ocean of concentration, emergence from concentration, contemplation in concentration, and the light of knowledge. On the sixth floor he saw a gathering of enlightening beings who had attained transcendent wisdom, who had profound wisdom, who had mystic knowledge of the quiescence of all

phenomena, who were completely familiar with the comprehensive method containing the method of concentration spells of the stages, whose sphere of action was unimpeded, who practiced nondualism, who were making songs of the Teaching following the process of transcendence by wisdom, analyzing and opening it up—a door of transcendent wisdom called matrix of equality, a door of transcendent wisdom called orderly analysis of the knowledge of all sentient beings, a door of transcendent wisdom called unmoving, a door of transcendent wisdom called light of dispassion, a door of transcendent wisdom called invincible matrix, a door of transcendent wisdom called world-illuminating sphere, a door of transcendent wisdom called sphere of ways to attainment, a door of transcendent wisdom called oceanic matrix, a door of transcendent wisdom called attainment of equanimity of the universal eye, a door of transcendent wisdom called arrival at the inexhaustible treasure, a door of transcendent wisdom called ocean of all ways to truth, a door of transcendent wisdom called entry into the ocean of all beings, a door of transcendent wisdom called unobstructed intelligence, a door of transcendent wisdom called site of gradual descent of the clouds of the Teaching—he saw enlightening beings in untold numbers of orderly groups singing in chorus of countless tens of hundreds of thousands of such doors of transcendent wisdom. On the seventh floor he saw a gathering of enlightening beings who had attained acceptance of the fact that all sounds are like echoes, who were completely familiar with ascertainment of knowledge of means, and who took in the multitude of teachings of all buddhas. On the eighth floor he saw a gathering of enlightening beings who had attained undiminishing mystic knowledge, who observed all worlds, who were able to appear reflected in all communities, whose bodies were distributed evenly throughout all universes, who perceived the presence of all buddhas as a unified sphere, who were united with the body of all buddhas, who were chief interlocutors in the audiences of all buddhas. On the ninth floor he saw a gathering of enlightening beings who were to attain buddhahood in one lifetime. On the tenth floor he saw the oceans of first inspirations, practices, emancipations, and vows of all buddhas, mystic displays of all ways of enlightenment, the audiences of all buddhas, the sounds of the teachings of all buddhas, magical displays to edify all sentient beings.

Having seen this, Sudhana said to Ratnachuda, “Noble one, how did you achieve this? Where did you plant roots of goodness resulting in such an attainment?”

Ratnachuda said, “I remember that in the past, eons ago, more than as many eons ago as atoms in a buddha-land, in a world called Wheel of Many Colors, a buddha named King of Teaching Adorning the Cosmos with Infinite Rays of Light emerged in the world, tamer and leader of people, teacher of celestials and humans, accomplished in knowledge and action, blissful, supreme knower of the world, enlightened, blessed. Together with a billion disciples led by Radiance of Knowledge, and a trillion enlightening beings led by Energy of the Sun of Knowledge, he went to a royal park at the invitation of the king Master of the Law. I played music for that buddha in the

middle of the marketplace of the city and burned one ball of incense as an offering to the buddha and the enlightening beings and disciples. By the burning of that one ball of incense, the whole continent was covered by infinitely various fragrant clouds in the forms of all sentient beings for seven days, and from those clouds emerged such sounds as these—‘Inconceivable is the Buddha, possessed of a body of knowledge extensive as past, present, and future, omniscient, free from all obstructions, rid of all afflictions and habit energies, raised by all enlightened ones, sincere, giver of the fruits of measureless omniscience, concentration of all knowledge.’ Such utterances came from the incense clouds by the power of Buddha to develop my roots of goodness to maturity and to rapidly generate roots of goodness in inconceivable numbers of beings. I dedicated the root of goodness in that miraculous vision of the Buddha’s power to three points: to forever ending all poverty, to always hearing truth, and to meeting all enlightened and enlightening spiritual benefactors.

“I know this enlightening liberation of the supernal manifestation of the sphere of unobstructed vows. How can I know the practice or tell the virtues of enlightening beings who are mines of inconceivable, immeasurable virtues, who have entered the indivisible ocean of buddha-bodies, who take in the indivisible multitude of truths, who have attained an indivisible ocean of virtues, who have spread the net of the practice of universal good, who have entered the realm of indivisible absorption, whose roots of goodness are one with those of all enlightening beings, who abide in the pure nondiscrimination of buddhas, who have entered the indivisible equality of past, present, and future, who live continuously through all ages without tiring, who are in the stage of the sphere of the unfragmented universal eye?

“South of here is a land called Vetramulaka. A perfumer named Samantanetra lives in a city there called Samantamukha. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings.”

Then Sudhana paid his respects to Ratnachuda and left.

Samantanetra

Immersed in the endless vision of buddhas, in communication with the endless congregation of enlightening beings, illumined by the endless means of the way of enlightening beings, his mind broadened and made sure by the endless principles of enlightening beings, pure in the endless path of devotion of enlightening beings, imbued with the infinite light of the faculties of enlightening beings, secure in the infinite willpower of enlightening beings, consciously following the infinite practice of enlightening beings, generating the infinite power of vows of enlightening beings, characterized by the infinite invincibility of enlightening beings, abiding in the infinite light of knowledge of enlightening beings, aware of the infinite law of enlightening beings, Sudhana made his way to the land called Vetramulaka, where he looked for the city Samantamukha, searching all over, here and

there, in the highlands and the lowlands, over level and rough terrain; with tireless determination, unceasing, single-minded, with unflagging vigor and an inexhaustible mind, never forgetting the instructions of spiritual benefactors, wishing always to speak with spiritual benefactors, his senses fully aware, rid of all heedlessness, his eyes and ears open, he searched all over for the city of Samantamukha, and finally saw it, in the middle of the country of Vetramulaka, surrounded by ten thousand towns, with strong, high walls, adorned in forty-eight ways. He saw the perfumer Samantanetra in a perfumers' shop in the city.

Seeing Samantanetra, Sudhana went up to him, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

Samantanetra said, "It is good that you aspire to supreme perfect enlightenment. I know the maladies of all sentient beings and how to cure those maladies. All who come to me from the ten directions, I cure of their maladies. Once they are cured, bathed, and anointed, I satisfy them with suitable ornaments, clothes, and food, and furnish them with immeasurable wealth. After that I teach them, presenting impurity to rid them of lust, praising great love to rid them of hatred, showing them analysis of elements to rid them of delusion. I teach them to get rid of the afflictions of action equally combining lust, hatred, and delusion by illuminating the ways to higher knowledge. I clarify the means of producing the determination for enlightenment by talking about the virtuous qualities of all buddhas. I elucidate the means of producing great compassion by showing the immeasurable miseries of the mundane world. I elucidate the means of attaining immeasurable virtuous qualities by describing the accumulation of vast stores of goodness and knowledge. I elucidate the means of producing the vows of the Great Vehicle by showing the development and guidance of all sentient beings. I elucidate the means of attaining the practice of universally good enlightening beings by spreading out the net of practice in all lands in all times. I elucidate the means of attaining a buddha-body of amassed distinguishing marks and embellishments by praising transcendent generosity. I elucidate the means of attaining buddhas' purity in all situations by explaining transcendent morality. I elucidate the means of producing the inconceivable purity of appearance of buddhas by explaining transcendent tolerance. I elucidate the means of producing the invincible body of buddhas by explaining transcendent vigor. I elucidate the unsurpassed purity of body of buddhas by explaining transcendent meditation. I elucidate the purity of the reality-body by explaining transcendent wisdom. I elucidate the purity of the body of Buddha appearing before all beings by explaining transcendent skill in means. I elucidate the purity of body involved in entering the minds of people in all eras and times by explaining transcendent commitment. I elucidate the purity of body appearing in all buddha-lands by explaining transcendent power. I elucidate the purity of body pleasing all sentient beings according to their inclinations by explaining transcendent knowledge. I elucidate the

purification of the body of supremely pure appearance by explaining the removal of all unwholesome elements. Thus taking care of them with this giving of teaching, I provide them with the support of endless treasures and let them go.

"I also know how to compound all scents, incenses, perfumes, and unguents. Moreover, I know the ball of fragrance making offerings on meeting buddhas everywhere, pleasing to all beings. By this ball of fragrance all wishes are fulfilled; by it I produce multitudes of dwelling places, and so on, including multitudes of all kinds of offerings for buddhas. Whenever I want to make offerings to buddhas, I produce clouds of towers of fragrance and cause them to appear in all universes, in the assemblies of all buddhas. I adorn all universes with purification of buddha-lands, palaces of fragrance, walls of fragrance, turrets of fragrance, arches of fragrance, windows of fragrance, penthouses of fragrance, crescents of fragrance, parasols of fragrance, banners and pennants of fragrance, canopies of fragrance, webs of fragrance, lights of fragrance, immaculate adornments of fragrance, and rain showering from clouds of all fragrances.

"I know this medium of the Teaching, the ball of fragrance making offerings on meeting buddhas everywhere, pleasing all sentient beings; how can I know the practice or tell the virtues of the enlightening beings who are like great medicines, whom it is beneficial to see, to hear, to associate with, to remember, to follow, and to recall their names, with the sight of whom all sentient beings are relieved of afflictions, with the sight of whom sentient beings leave all evil ways, with the sight of whom sentient beings find a way to buddhahood, with the sight of whom the sufferings of sentient beings are relieved, with the sight of whom sentient beings are freed from fear of all mundane states, with the sight of whom sentient beings become fearless because of being near the abode of omniscience, with the sight of whom sentient beings no longer fall into the abyss of old age and death, with the sight of whom sentient beings attain the bliss of tranquillity through cosmic equanimity?

"South of here is a city called Taladhvaja, where there lives a king named Anala. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to the eminent perfumer Samantanetra and left.

Anala

Recalling those spiritual benefactors one after another, focusing his attention on the instructions of those spiritual benefactors, rejoicing in himself at being in the care of spiritual benefactors, reflecting that through the protection of spiritual benefactors he would never lose the way to supreme perfect enlightenment, Sudhana became joyful, serene, pleased, happy, calm, broad-minded; he attained adornment of mind, nonattachment of mind, nonobstruction of mind, aloofness of mind, unification of mind, control of

mind, extraordinary power of mind, mental conformity with the Teaching, mental pervasion of lands, mental beatification by the vision of Buddha, and constant mental focus on the ten powers.

He made his way from country to country, village to village, place to place, searching, till he came to the city of Taladhvaja, where he asked after the whereabouts of King Anala. He was told, "King Anala is on the throne carrying out his royal duties for the welfare of the populace. He governs the communities, punishes those who should be punished, promotes those who deserve promotion, chastises criminals, settles disputes, comforts and encourages the wretched and dejected, subdues the wild and arrogant; he puts a stop to the injury of living beings, theft, desire for others' spouses, falsehood, slander, harsh or violent talk, and divisive talk; he frees us from craving, malice, and false ideas."

Then Sudhana went to King Anala and saw him sitting on a great jeweled lion throne brilliant with diamonds, set on legs of countless varieties of luminous jewels, with beautiful figurines inlaid with jewels, arrayed with cowrie shells on golden threads, lit by many jewel lamps, in a lotus calyx made of magic gems, spread with many precious celestial robes, perfumed with various celestial incenses, embellished with a hundred thousand jeweled parasols, adorned with a hundred thousand jeweled banners, beautified by trailing flower garlands made of varicolored jewels, covered by a canopy of various celestial jewels. The king was young and handsome, with the marks and embellishments of a great man, wearing a crown of wish-fulfilling jewels, his forehead adorned with golden crescents, pure blue sapphire earrings hanging from his ears, a breastplate radiant with jewels on his chest, bracelets of the finest celestial gems on his arms, shaded by a large precious parasol with a cane of pure lapis lazuli and a thousand ribs of jewels with a gold covering, a wreath of jewel bells sweetly ringing, illumining all directions with its luster. The king had great regal power; his rule was invincible to enemy armies, his sovereignty was free of danger from enemy armies.

Sudhana saw ten thousand ministers gathered around the king conducting the affairs of state. He also saw ten thousand torturers before the king, looking like the warders of hell, of violent, terrifying appearance, holding swords, axes, spears, clubs, and impaling stakes, involved in punishing those to be punished. He saw criminals—thieves, bandits, murderers, troublemakers, rapists, and so on—brought bound before King Anala and saw the king deal out appropriate punishments: by the king's order, some had their hands and feet cut off, some had their ears and noses cut off, some had their eyes gouged out, some had their limbs or heads cut off, some had their whole bodies burnt by fire, some were being dismembered, crippled, burnt, sprinkled with acid. Sudhana watched them undergoing such harsh, injurious, and deadly punishments and saw a mountainous heap of rendered body parts on the execution ground and a tremendous torrent of blood. He also saw animals and birds eating the mutilated corpses there. He also saw some of the

corpses hideously decomposing. He also heard the screams and cries of those being mutilated and killed, as terrifying as hell.

Seeing that dreadful, horrifying butchery, Sudhana thought, "I have set out for supreme perfect enlightenment for the sake of the welfare and happiness of all beings and am devoted to pursuing the practice of enlightening beings; I ask spiritual benefactors what good an enlightening being should do and what evil one should avoid. This King Anala, though, is devoid of goodness, an evildoer, malicious, a killer and oppressor, without regard for others, doomed to a miserable fate: so how can I hear about the practice of enlightening beings from him?"

As Sudhana was thinking this, concerned with saving all sentient beings, his mind full of compassion, celestial beings in the sky over his head called out, "Do you not remember the instructions of the seer Jayoshmayatana?"

Sudhana looked up and said, "I do."

The celestials said, "Do not give rise to doubt about the instructions of spiritual benefactors; they guide you on the right way. Indeed, the practical knowledge of skill in means of enlightening beings is inconceivable. The knowledge of how to take care of all sentient beings is inconceivable. The knowledge of how to benefit sentient beings is inconceivable. The knowledge of how to restrain sentient beings is inconceivable. The knowledge of how to further sentient beings is inconceivable. The knowledge of how to care for sentient beings is inconceivable. The knowledge of how to protect sentient beings is inconceivable. The knowledge of how to purify sentient beings is inconceivable. The knowledge of how to liberate sentient beings is inconceivable. The knowledge of how to perfect sentient beings is inconceivable. The knowledge of how to guide sentient beings is inconceivable. Go ask the king about the practice of enlightening beings."

Hearing the words of the celestials, Sudhana went to King Anala, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give instruction to enlightening beings; pray tell me how to learn and apply the practice of enlightening beings."

King Anala, having finished his duties, got off the throne and took Sudhana into the palace. Entering his own residence, the king seated Sudhana on a seat of honor and said to him, "Look at the furnishings of my house." Sudhana looked and saw that the house was large, with walls of seven precious substances, adorned with terraces of various jewels, embellished with hundreds of thousands of jewel towers, blazing with the radiance of inconceivable numbers of jewels, with pillars made of various jewels. In it were hundreds of thousands of variously adorned jewel lion chairs; jeweled regal banners flew overhead; it was covered with canopies of radiant jewels, draped with various webs of magical gems, decorated with countless ornaments of various jewels, complete with cool emerald lotus ponds, surrounded by rows of trees of all kinds of jewels. He also saw the king's hundred million ladies, all extremely beautiful, versed in all the arts, diligent, kindhearted, and attentive.

Then King Anala said to Sudhana, “What do you think—could such fruits of action come to a villain? Could a villain attain such a condition, with such a retinue, such riches, such power?”

Sudhana said, “No indeed, noble one.”

The king said, “I have attained enlightening beings’ magical liberation. The people in my realm are given to all sorts of evildoing—murder, theft, rape, falsehood, slander, vilification, divisive talk, covetousness, malice, false views, villainy, violence, cruelty. I am unable to turn them away from evildoing by any other means, so in order to subdue them, mature them, guide them, and secure their welfare, out of compassion I have illusory executioners kill and maim illusory criminals, making a display of intense suffering and pain; seeing this, the people in my realm become afraid to do evil. Seeing the people alarmed by this device, I have them give up evildoing and conduct themselves virtuously; then I establish them in ultimate security, the end of all suffering, the bliss of omniscience. I do not harm anyone by thought, word, or deed. I would sooner go to the deepest hell than so much as think of hurting even a dumb animal or an insect, much less a human being, who has potential for virtuous conduct. I do not do anything bad even in dreams, much less while awake.

“I have attained this magical enlightening beings’ liberation. How can I know the practice or tell the virtues of the enlightening beings who have attained acceptance of the truth of nonorigination, who relate to all states of being as illusions, who understand that the practices of enlightening beings are like magical creations, who know that all worlds are like reflections, who comprehend that the nature of things is like a dream, who conform to the principle of the reality realm by nonattachment, who accomplish the network of interrelated practices, who are in the sphere of unimpeded knowledge, who know the way of universally comprehensive concentration, who are masters of endlessly progressing mental command, who are intent on the sphere of buddhahood?”

“South of here is a city called Suprabha, where a king named Mahaprabha lives. Go ask him how to learn and carry out the practice of enlightening beings.”

So then Sudhana paid his respects and left King Anala.

Mahaprabha

Remembering that magic of knowledge, meditating on that magical liberation of enlightening beings, contemplating that magical nature, realizing the equality of the illusoriness of all actions, reflecting on the equal illusoriness of phenomena, following the equality of didactic developmental magical creations, remembering the inconceivable light born of knowledge, undertaking the magical performance of endless vows, purifying the magical nature of unattached conduct, thinking about the magical character of past, present, and future, Sudhana made his way from country to country, looking everywhere, high and low, over even and rough terrain,

wet and dry places, mountains and valleys, villages, cities, towns, provinces, and capitals, tireless in body and mind, searching everywhere till he came to the environs of the great city Suprabha. He asked where King Mahaprabha was, and people pointed out the great city Suprabha and told him the king lived there.

So then Sudhana went to the city and was delighted upon seeing it. He thought, "Where does the spiritual benefactor live? I shall see the spiritual benefactor today and hear from him about the practice of enlightening beings, the way of emancipation of enlightening beings, the inconceivable nature of enlightening beings, the inconceivable range of virtues of enlightening beings, the inconceivable majesty of enlightening beings, the inconceivable concentration of enlightening beings, the inconceivable freedom of enlightening beings, and the inconceivable purity of accomplishment of great undertakings of enlightening beings." With these thoughts in mind Sudhana went into the great city Suprabha.

Once he was there, Sudhana looked around the city: it was beautiful, made of seven precious substances—gold, silver, lapis lazuli, crystal, red pearl, emerald, and coral. It was surrounded by deep moats made of the seven precious substances, with gold sand on the bottom, their surfaces covered with heavenly lotuses, and particles of sandalwood suspended in the water. The city was also surrounded by rows of palm trees made of the seven precious substances, and enclosed by walls made of seven kinds of diamonds—majestic, insuperable, indestructible, invincible, without obstacle, blazing with light, free from impurities. Each of the diamond walls was also inlaid with countless jewels, inset with gold posts and adorned with garlands of ivory and jewels. The gates of the city, at intervals of ten leagues on eight sides, were beautifully constructed of the seven precious substances. The city was large, a symmetrical octagon, set on a ground of blue lapis lazuli. There were ten million streets in the city, each one lined on both sides with hundreds of thousands of mansions made of various precious substances and adorned with arrays of many kinds of gems, flying jeweled banners and flags, fully furnished, with millions of people living in them. The city was also adorned with countless temples of gold and jewels, countless gold towers arrayed with innumerable jewels and covered with nets of lapis lazuli, countless silver towers arrayed with innumerable jewels and covered with nets of red pearls, countless lapis lazuli towers arrayed with innumerable jewels and covered with nets of varicolored jewels, countless crystal towers arrayed with innumerable jewels and covered with nets of diamonds, countless luminous jewel towers arrayed with innumerable jewels and covered with nets of sunny jewels, countless sapphire towers arrayed with innumerable jewels and covered with nets of radiant jewels, countless diamond towers arrayed with innumerable jewels and covered with nets of unsurpassed jewels, countless sandalwood towers arrayed with innumerable jewels and covered with nets of celestial flowers, countless towers of incomparable fragrances arrayed with innumerable jewels and covered with nets of heavenly flowers, all adorned with turrets of many jewels, encircled with

balconies of seven precious substances, surrounded by rows of jewel trees. The turrets of the towers and the nets of jewels were also interconnected by jewel strings, and those strings were adorned with garlands of golden bells, to each of which were fastened strings of various jewels, from each of which hung circlets of small bells. Also the whole city was covered with countless nets of jewels, bells, celestial fragrances, heavenly flowers, and jewel figurines, with countless canopies of diamonds, various jewels, jeweled parasols, jewel pavilions, precious cloths, and jewel flower garlands, with variously jeweled banners and pennants flying overhead.

The house of King Mahaprabha was built in the middle of the city. It was four leagues wide on each side. Made of the seven precious substances, it was surrounded by arbors made of these seven precious substances in various combinations, decorated with nets of precious bells making pleasant sweet sounds. It was surrounded by seven rows of palm trees made of the seven precious substances and adorned with a hundred thousand towers made of inconceivable numbers of various jewels. The house was embellished with lotus ponds, made of jewels, their surfaces covered with celestial flowers, their floors spread with gold sand, with steps made of jewel bricks arrayed on four sides, graced with trees with jewel flowers and fruits. Pleasant sounds of birds warbling filled the air. It was like the palace of a celestial king. In the middle stood a tower of world-illuminating jewels, wonderful, beautiful, brilliant with its inconceivable arrays of countless jewels, built by the King Mahaprabha as a treasury of good law.

Then Sudhana, not drawn by the jewel moats, not amazed by the jewel walls, not attracted by the jewel trees, not relishing the sound of the jewel bells, unattached to the sweet sounds of celestial songs, not paying any attention to the various precious furnishings of the apartments and towers, while in the midst of the joyful crowds of people enjoying the pleasure of the way of enlightenment, detached from pleasures of the senses, intent on contemplation of the truth, constantly asking everyone he met about spiritual benefactors, made his way to a crossroads in the city. Looking around at the crossroads, he saw King Mahaprabha there, not far from his venerable abode, seated on a magnificent throne. The throne had legs of blue lapis lazuli and was set on a lion made of white lapis lazuli. It was arrayed with nets of cowries on gold strings and varicolored precious cloths surpassing those of the gods, and ornamented with countless jewel figures. It was covered with a network of inconceivable numbers of jewels, and above was a beautiful gold silk canopy with multicolored decorations of celestial jewels. The throne of the great law was in the shape of the calyx of a lotus made of wish-fulfilling gems, and the king sat cross-legged thereon, graced with the thirty-two marks of a great person, adorned with the various embellishments of the virtuous. He was like a mountain of gold, brilliant as a mine of jewels, blazing with light like the orb of the sun, of placid appearance like the full moon, an oceanic accumulation of endless virtues of the profound Teaching, like a great cloud thundering the sound of inherent nature, like the sky studded with stars of maxims of the Teaching, like the

polar mountain appearing to the minds of the ocean of sentient beings, like an island of jewels covered with various gems of knowledge. Sudhana also saw heaps of jewels, pearls, conch shells, camphor, coral, gold, and silver, heaps of celestial robes, heaps of celestial jewelry, heaps of food, and heaps of the finest delicacies arrayed before the king. He also saw millions of celestial chariots, celestial musical instruments, mounds of celestial incenses, many medicinal preparations, and many collections of all kinds of utensils, suitable and proper for people to enjoy as they wish. He also saw hundreds of thousands of milk cows with golden horns and hooves, provided to care for the poor. He also saw many millions of beautiful girls, adorned with all kinds of jewelry, dressed in heavenly clothes, limbs anointed with sandalwood perfume, versed in all the arts and skilled in all manners of love play. All the kinds of goods that were before the king were also set out in countless numbers on the street corners, in front of every house, along both sides of every street, to support the population, to make everyone happy, joyful, serene, and comfortable, to extinguish their afflictions, to introduce them to the meaning of the nature of all things, to get them all to have omniscience as their common aim, to rid them of malice toward others, to stop them from all evil action and talk, to extract the thorns of views, and to purify their course of action.

At that point Sudhana went up to King Mahaprabha, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practices of enlightening beings. I hear you give enlightening beings instruction, and ask you to tell me how to study and accomplish the practice of enlightening beings."

The king said, "I purify and fulfill the enlightening beings' practice, which is characterized by great benevolence. This practice I have asked about, purified, ordered, observed, carried out, pursued, entered into, diversified, and expanded in the company of hundreds, thousands, millions—indeed, untold numbers—of buddhas. Based on this enlightening practice of great benevolence, I command kingship justly, I treat the world justly, I pass through the world justly, I lead the people justly, I bring justice to people and turn them to the sphere of right, I give them right guidance, I saturate them with justice, I direct them to attainment of what is right, I get them to contemplate the nature of things. I establish people in kindness, in the command of great kindness, in the power of kindness, in altruism, in goodwill, in sympathy, in friendliness, in hospitality, in determination to get rid of all suffering, in conduct conducive to ultimate happiness. I cool their minds and remove their mental tangles by producing the bliss of cessation. I divert their continuity of mind attached to delight in mundane routines and purify it in enjoyment of the pleasures of truth. I purify them of all unwholesome qualities and turn them away from what is not good. I turn back the flow of the mundane whirl. I destroy their ignorance in the ocean of principles of the reality realm, to cut off rebirth in all states of being. I inspire them to attain omniscience. I calm the ocean of their minds, to gen-

erate the indestructible power of faith. Thus do I govern righteously based on this enlightening practice of great benevolence.

“Furthermore, no one goes away from me intimidated, threatened, or frightened. If any poor people lacking in means of subsistence come to me seeking food or drink or clothing or any other need, I open the royal storehouse to them and allow them to take from there, or from the streets and crossroads of the city, whatever they need, things they would otherwise get involved in wrongdoing to get.

“All the inhabitants of this city are enlightening beings established in the Great Vehicle. They see this city according to the purity of their minds. Some see it small, some large; some see a ground of earth, some see a ground spread with lapis lazuli; some see clay walls, some see it surrounded by walls covered with the finest cloth, banners, and jewels; some see it full of gravel and sand, uneven, with a lot of ravines; some see the ground spread with large jewels, decorated and flat as the palm of the hand; some see it beautifully arrayed with mansions and palaces, with round windows, nets, crescents, jewels, and various other adornments. Even among those who live outside the city, those whose minds are pure, who have made roots of goodness, who have attended many buddhas, who are aiming for omniscience, and who make omniscience their ultimate goal, see it as made of jewels. Those whom I took care of in the course of past enlightening practice by means of charity, kindness, assistance, and cooperation see it this way, while others see it as made of clay.

“Whenever the inhabitants of my domain want to do anything wrong in the degenerate world, their natures disturbed by the times, in order to save them I go into an enlightening concentration guided by great benevolence called ‘adapting to the faculties of the world,’ whereupon their fears, misfortunes, animosities, quarrels, agitations, and hostilities cease. That happens as a matter of course by the achievement of the nature of the enlightening concentration adapting to the faculties of the world, which is guided by great benevolence. Come here and you shall see for yourself in a moment.”

At that point the king entered that concentration, whereupon the whole city as well as the provinces of the kingdom quaked. As they shook, the jewel walls, jewel temples, jewel treasures, jewel houses, jewel mansions, jewel palaces, jewel towers, jewel windows, jewel balconies, jewel arches, jewel crescents, jewel domes, jewel statues, jewel canopies, jewel bells, jewel banners, and jewel trees gave off beautiful, pleasant sounds and bowed toward King Mahaprabha. The inhabitants of the city Suprabha, ecstatic, prostrated themselves in the king’s direction. The inhabitants of the rest of the domain, refreshed and joyful, bowed toward the king. Even the animals, in friendship and harmony with each other, bowed toward the king. Even the mountains and hills all bowed toward the king. All the trees and plants also bowed toward the king. All the lakes, ponds, streams, and rivers in the domain flowed toward the king. Ten thousand water spirits sent subtly aromatic rains from clouds of fragrant water, with thunder and lightning. Ten thousand celestial beings adorned the sky with countless clouds of celestial

music, goddesses sweetly singing, clouds raining celestial jewel flowers, clouds raining various celestial fragrances, garlands, aromatic powders, jewelry, robes, parasols, banners, and pennants blazing with the radiance of jewels, presenting these to the king as tokens of respect. The chief of the water spirits also adorned the sky with a covering of countless clouds of celestial jewel lotuses, countless trailing ornaments of celestial jewel necklaces, streamers, garlands, ornaments, and leis, countless clouds of all-pervading celestial fragrances, countless clouds raining celestial cloths, incense balls, and aromatic powders, and countless clouds of nymphs playing sweet music and singing hymns of praise, producing these in the sky by the inconceivable power of the chief water spirit. Also, countless hundreds of thousands of sea and land goblins, malevolent beings who feed on flesh and blood and consume the vitality of fish, birds, animals, and humans, all became benevolent, placid, intent on not harming any creatures, and sympathetic to other beings; they joined their hands in respect and most joyfully bowed to the king, experiencing mental and physical bliss. Hundreds of thousands of other kinds of fiends and malevolent spirits, also becoming benevolent, placid, intent on not harming any creature, and sympathetic to other beings, joined their hands in respect and most joyfully bowed to the king, experiencing physical and mental bliss.

In this way all the fears, misfortunes, animosities, quarrels, agitations, and hostilities of all creatures on earth ceased. And as this happened on earth, so did it also happen throughout the galaxy, in as many as ten duodecillion worlds. This was by the achievement of the nature of the enlightening concentration adapting to the faculties of the world, which is guided by great benevolence.

Then King Mahaprabha came out of that concentration and said to Sudhana, "I know this medium of the light of knowledge of practice of enlightening beings which is characterized by great benevolence. How can I know the practice, tell the virtues, measure the mountain of merit, view the myriad stars of virtuous qualities, encompass the atmosphere of great vows, measure the power of impartiality toward things, clarify the forms of arrangements of the vehicle of universal salvation, express the excellences of the principles of universally good practice, open the doors of cultivation of great enlightening concentrations, or describe the clouds of great compassion, of the enlightening beings who are like immeasurable umbrellas of great benevolence, filling all beings with happiness; who are inseparable companions to all beings; who have set out to save all beings, working equally with the superior, inferior, and middling; whose benevolence is as impartial as the earth, supporting all beings; who are impartial as the full moon, shining the light of virtue and knowledge equally on all beings; who are impartial as the sun, illumining the world with knowledge of all that can be known; who are like great lamps, dispelling the darkness in the recesses of all beings' minds; who are like water-clarifying jewels, removing the turbidity of deceit and guile from the water of beings' minds; who are like wish-fulfilling jewels, fulfilling the aspirations of all beings; who are like a

gale, driving all beings into the citadel of omniscience with its houses of concentration and equilibrium?

“South of here is a kingdom called Sthira where a devotee named Achala lives. Go ask her how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects to King Mahaprabha and left.

Achala

Then Sudhana left Suprabha city and shortly set forth on the road; reflecting on the teaching of King Mahaprabha, remembering the principle of enlightening practice of great benevolence, thinking of the light of that method of great concentration adapting to the faculties of the world, developing the inconceivable power commanding the goodness of the vows of enlightening beings, stabilizing the inconceivable wisdom of enlightening beings, knowing how to develop and perfect sentient beings, contemplating the inconceivable unique greatness of experience of enlightening beings, aiming for the inconceivable measurelessness of enlightening beings, remembering enlightening beings' inconceivable purity of development of sentient beings, thinking of the inconceivability of the purity of company of enlightening beings, focusing on enlightening beings' inconceivable way of considering and seeing what to do for sentient beings, Sudhana became joyful and happy, his mind became clear, light, steadfast, broad, and invincible. Weeping as he thought of his memories of spiritual benefactors, he thought, “Meeting spiritual benefactors is a mine of jewels of all virtues; it brings about the purification and fulfillment of all enlightening practices; it purifies the mindfulness of all enlightening beings; it purifies all enlightening beings' sphere of mental command; it generates the light of concentration of all enlightening beings; it fosters accomplishments of the vision of all buddhas; it causes the clouds of teachings of all buddhas to rain; it reveals the principles of the vows of all enlightening beings; it generates the inconceivable light of wisdom and knowledge; it strengthens and develops the sprouting faculties of enlightening beings. Spiritual benefactors save me from falling into evil ways; they guide me according to the principle of equality of things; they show me which paths are safe and which dangerous; they elucidate the way of universal enlightenment; they explain to me universally good enlightening conduct; they tell me the way to the citadel of omniscience; they lead me into the stronghold of omniscience; they plunge me into the ocean of principles of the cosmos; they illumine for me the way into the ocean of what can be known in past, present, and future; they show me the multitude of spheres of all goals; they cause me to develop all good qualities.”

As Sudhana wept, a group of celestial enlightening beings in the sky, envoys of the buddhas who were always following Sudhana to inspire him, said, “The buddhas are pleased with an enlightening being who puts the instruction of spiritual benefactors into practice. An enlightening being

who obeys the word of spiritual benefactors is close to omniscience. An enlightening being who does not doubt the word of spiritual benefactors becomes near to spiritual benefactors. An enlightening being who always pays attention to spiritual benefactors is within sight of all goals. Go to the devotee Achala in the kingdom of Sthira, and you will hear from her of the practice of enlightening beings."

Then Sudhana emerged from the light of concentration knowledge and made his way to the kingdom of Sthira, looking for the devotee Achala. People told him, "The devotee Achala is a girl living at home with her parents and relatives; she gives spiritual teaching to a large group of people." Filled with joy, Sudhana went to Achala's house. Standing in the door, he saw the whole house lit up with a soothing golden light. The moment Sudhana was touched by the light, five hundred subtle trances descended upon him, beginning with a trance characterized by power over all sensations, trance absorption in the realm of tranquillity, absorption in the welfare of all beings, absorption in the equanimity of the universal eye, and absorption in the matrix of realization of Thusness. The feeling of those trances was as subtle as the consciousness of a half-day old embryo.

He also smelled a scent more beautiful than that of any gods or goddesses or humans or any other creatures of the world, and there was to be found in all the world no one even equal to, much less more beautiful than, that girl Achala. The radiance of her complexion, the proportions of her body, and the magnificence of her aura were such that none in the world, save buddhas and coronated enlightening beings, even equaled, much less surpassed them. Her scent was unequalled and unsurpassed by any celestial, preternatural, or human beings. The furnishings of her abode were unequalled and unsurpassed in all the world, except by the accoutrements of buddhas and coronated enlightening beings. Her company was also unequalled and unsurpassed by any in the world, except for the companies of buddhas and coronated enlightening beings. There was no one in all the world who could look upon Achala with lust—there was no one in the world whose afflictions did not cease the moment he beheld her. Just as gods with controlling power who live in the realm of desire do not activate afflictions, similarly people who saw Achala did not act on afflictions. There was no one in the world who became satiated with the sight of Achala, except those who were sated with wisdom.

Then Sudhana, in an attitude of reverence, seeing Achala's inconceivable physical majesty, her inconceivable appearance, and her inconceivable aura of light, which could not be blocked by all the cities and mountains on the face of the earth, sensing the inconceivable beneficial fragrance coming from her pores, looking over her endless company of followers, noticing the matchless adornment of her abode, immersed in the measureless ocean of her virtues, eulogized Achala with this verse:

Who keeps conduct pure,
Develops great tolerance,

And makes vigor enduring as diamond
Stands out in the world like a mountain of light.

Then Sudhana said to her, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give instruction to enlightening beings, so I ask you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

In the affectionate, pleasing, charming words of an enlightening being, Achala greeted Sudhana and said, "It is good that you aspire to supreme perfect enlightenment. I have an enlightening liberation containing invincible knowledge, and I cultivate enlightening beings' way of practice of firm resolve. I have also attained mental command of the stage of equanimity in all things, and I am imbued with the light of knowledge to clarify the true state of all phenomena. I have also attained concentration of tireless search for truth."

Sudhana asked her about the sphere of these attainments, and she said her state was hard to believe. Sudhana urged her to tell him, assuring her that by the power of Buddha and the help of spiritual benefactors he would believe in it, enter into it, investigate, contemplate, follow, and cultivate it, and would not quarrel or make up arbitrary ideas or assumptions about it, but would strive to equal it.

Achala then said to Sudhana, "A long time ago, in a past eon called Undefined Light, a buddha named Arms Extended Downward appeared in the world. I was the daughter of a king named Vidyuddatta. One quiet night, as my parents slept in the inner apartments of the palace, and the men and women of the court were fast asleep, and the sounds of music had all stopped, and my five hundred girl companions were all in bed, as I gazed up at the starry night sky I saw up there the Buddha, like the polar mountain, surrounded by many celestial beings, spirits, preternatural creatures, and countless enlightening beings, his body pervading everywhere with an aura of unobstructed light. From his pores came a fragrance that soothed my body and mind and made me happy. Getting up from bed, I saluted the Buddha; looking at him, I found I could not determine any limit to the extent of his height and breadth. As I reflected on his marks and embellishments of greatness, I thought, 'By performing what kind of action is such a body obtained? How are the marks and embellishments of greatness attained? How is the aura of light attained? How does the retinue of followers develop? How do the mentally produced dwelling and furniture appear? How is virtue developed? How is knowledge purified? How are the inconceivable meditative projections accomplished? How is mental command perfected? How is eloquence mastered?'

"Reading my mind, that Buddha said to me, 'Daughter, you should produce an invincible mind to destroy afflictions, an indomitable mind to get rid of all clinging, an intrepid mind to enter into the profound truth, a mind unshakable while descending into the whirlpool of the ocean of sentient

beings who are attached to objects, a mind undeluded in the midst of all states of being, a mind tireless in seeking vision of all buddhas, a mind receiving the multitudes of teachings of all buddhas without complacency, a contemplative mind to attain the light of wisdom of all buddha-teachings, a retentive mind remembering the cycles of teaching of all buddhas, a mind free from forgetfulness even in regard to conventional terms, to say nothing of knowledge arising from the word of buddhas; and you should develop a mind of sharing, to distribute the jewels of the Teaching to all sentient beings according to their mentalities.'

"Having heard such principles of the Teaching from the Buddha, desiring omniscience, aiming for the development of the ten powers, seeking the eloquence of a buddha, wishing to purify in myself the aura of light of a buddha, wishing to perfect a body like a buddha, desiring the purity of marks and embellishments of greatness of a buddha, aiming to gain a congregation like a buddha, seeking purification of a buddha-land, wishing to accomplish the deportment of a buddha, wanting to attain the span of life of a buddha, developing a mind that neither afflictions nor anyone concerned with self-liberation alone could break down, like indestructible adamant, I do not remember the arising of a single thought of enjoyment of desires—much less engaging in sexual intercourse—for as many eons thereafter as atoms in this continent. I do not remember a single thought of anger toward my relatives, much less toward innocent others. I do not remember a single thought related to the idea of self, much less having considered anything my own. I do not remember any confusion, or any notion of difference, or yet any indifference, even while in the womb between death and birth, much less while focusing my attention. In all those eons I did not forget a single vision of a buddha, not even a dream vision, much less those appearing to the ten eyes of an enlightening being. Ever since that original inspiration I have been imbibing the ocean of the Teaching, contemplating and reflecting on every single statement, even in the context of worldly phenomena. There is not a single facet of the Teaching that I have not become absorbed in, even in the context of worldly arts and sciences. Ever since that first inspiration, while holding the wheel of teaching of the buddhas, I have never omitted even a single word as I learned it, even in following logic, except to regulate the guidance of others. There is not a single vow I have not undertaken in the presence of the buddhas I have met since then to purify the ocean of all sentient beings, even carrying out vows made to phantom buddhas. There is not a single enlightening practice from the ocean of past enlightening practices of the oceans of buddhas that I have not undertaken to purify my own practice. There is not a single sentient being I have seen since then that I have not established in the determination for supreme enlightenment. I do not remember even having a thought of individual liberation since then. I do not remember ever conceiving any doubt, any notion of duality, any false discriminations, any notion of variety, any idea of grasping or rejection, any concept of inferior or advanced, or any thought of attachment or resistance,

in regard to so much as even a single word or letter of the Teaching, for as many eons as atoms in this continent.

“Ever since then I have never been apart from buddhas, enlightening beings, and true spiritual benefactors. I have always been hearing of the vows of buddhas, the practices of enlightening beings, the transcendent ways of enlightening beings, the light of knowledge of the stages of enlightening beings, the inexhaustible treasury of mental command and concentration of enlightening beings, the way to enter the infinite network of worlds, the original causes of the infinite realms of sentient beings. I have never left the light of knowledge removing the web of afflictions of all beings. I have always been acquiring knowledge of the productive causes of the roots of goodness of all beings. I have always been appearing to all beings according to their mentalities. I have always been purifying the verbal range to instruct all beings.

“Having attained this enlightening liberation containing invincible knowledge and this concentration of tireless searches for all truths, accumulating this enlightening way of practice of firm resolve, contemplating this method of mental command of the stage of equanimity in all things and this medium of the light of knowledge clarifying the basis of all things, I am capable of inconceivable miracles. Do you want to witness them?”

Sudhana said, “I do.”

Then, as she sat there, Achala looked into, passed through, followed, and meditated on ten hundred thousand doors of concentration, beginning with the door of enlightening liberation containing invincible knowledge, the door of concentration of tireless searches for all truths, the door of concentration on the arrangement of the sphere of efficacy, the door of concentration on the sphere of the ten powers, and the door of liberation through concentration on the inexhaustible source of all buddhas. As soon as Achala had reach these concentrations, Sudhana saw as many worlds as atoms in ten inexpressible numbers of buddha-lands quaking, and appearing made of clear lapis lazuli. He also saw in each world a billion sets of four continents and a billion buddhas. He saw some of the buddhas in the heaven of satisfaction, some descending to be born on earth, some in the womb, some first-born, some leaving home for ascetic practice, some sitting under the tree of enlightenment, some defeating the demons, some realizing enlightenment, some teaching, some entering final extinction—this was because there was no obstruction to vision in the worlds made of clear lapis lazuli. He also saw the aura of light of each buddha pervading all universes, and he saw the orderly congregations of each buddha. He also heard the voice of the individual buddha communicating all the cycles of the Teaching to all sentient beings.

Then Achala emerged from concentration and said to Sudhana, “Did you see? Did you hear? Did you understand?”

Sudhana said, “I saw, I heard, I understood.”

Achala said, “In this way, learning enlightening beings’ practice of firm resolve, absorbed in tireless search for all truths, established in enlightening

beings' way of liberation by invincible knowledge, I satisfy all sentient beings with good explanation by following mental command of the stage of equanimity in all things, using the skill of the light of knowledge of how to elucidate the basis of all things. How can I know the practice or tell the virtues of the enlightening beings who are imbued with inconceivable, measureless virtues, who are like eagles soaring independently through the sky, who plunge into the sea of sentient beings to take out the mature enlightening beings, who search the treasure island of omniscience for the jewels of knowledge of the ten powers, who go like strong fishers into the sea of the mundane whirl with the net of the Teaching to mature beings born amid craving and pull them out of it, who go like titan kings throughout all realms of existence quelling the titanic disturbances and agitations of afflictions, who rise like the sun in the sky of the reality realm to evaporate the water of beings' cravings and dry up the mud of afflictions, who rise like the full moon in the sky to awaken the water lilies of the minds of the teachable, who support all beings equally, whether friendly or hostile, high or low, to plant and grow the sprouts of roots of goodness in all sentient beings, who go everywhere unhindered like the wind to uproot the afflictions and views of all sentient beings, who go through the world like sovereigns uniting all beings with generosity, kindness, assistance, and cooperation?

"South of here is a city called Tosala in a land called Amitatosala. There is a mendicant named Sarvagamin living there. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Achala and left.

Sarvagamin

His mind on the devotee Achala, remembering her teaching, absorbing what she had shown him, what she had told him, what she had described to him, what she had enjoined on him, what she had shared with him, what she had disclosed to him, what she had set forth to him, following it, reflecting on it, entering into it, cultivating it, embodying it, contemplating it, clarifying it, living up to it, Sudhana made his way from place to place, finally reaching the land of Amitatosala. There he sought out and found the city of Tosala.

Entering the city at sunset, he went from block to block, street to street, looking for the mendicant Sarvagamin. In the still of the night, he saw a mountain called Sulabha, north of the city. The mountain peak was adorned with thickets and groves of various plants and trees and was as bright as the sun. Seeing that light, Sudhana was ecstatic: he thought to himself, "I will undoubtedly see the spiritual benefactor on this mountaintop."

Sudhana went out of the city to the mountain and climbed to the shining peak, where he saw the mendicant Sarvagamin from afar. The appearance of the mendicant was superior to that of the great god Brahma, glorious and radiant; he was walking around surrounded by ten thousand brahmic gods.

Sudhana went up to Sarvagamin, paid his respects, and said, "Noble one, I

have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings.”

Sarvagamin said, “It is good that you have set out for supreme perfect enlightenment. I am established in the enlightening practice of going everywhere, I have attained concentration of all-observing vision, and I am imbued with the light of knowledge of transcendent wisdom which distinguishes all planes of the cosmos without effort, based on nonbeing. In wandering through all worlds of living beings and inanimate objects, in wandering through the realms of existence of all beings, in the occasions of death of all sentient beings, in the occasions of birth of all sentient beings, in all kinds of conditions of existence, in the various places of birth, the worlds and abodes, of sentient beings of various appearances, forms, and sizes, bound to various kinds of existence, with various aims, wedded to various views and courses of action, believing in various forms of religion, I work for the benefit of sentient beings by various means and various applications of knowledge. Some I help by teaching various worldly arts, by means of the light of mental command of all kinds of arts. Some I help by charity, kindness, assistance, and cooperation, to lead them to omniscient knowledge. Some I help by describing the ways of transcendence, generating the light of knowledge of dedication to omniscience. Some I help by praising the aspiration for enlightenment, producing a basis for preservation of the seed of enlightenment. Some I help by describing all facets of the practices of enlightening beings, fostering the commitment to purify all buddha-lands and perfect all beings. Some I help by frightening them, showing them the misery and pain resulting from evil actions. Some I help by delighting them, telling them about the fruit of omniscience ultimately developing from giving gifts to all buddhas. Some I help by describing the virtues and qualities of all buddhas, to generate desire for the qualities of buddhas and determination for omniscience. Some I help by eulogizing the greatness of buddhas, to generate the desire to embody buddhahood and be constantly engaged in spontaneous, ceaseless buddha-work. Some I help by showing the mastery of buddhas, to generate the desire to attain supreme buddhahood.

“Furthermore, in every street, every block, every house, every district, every family and group, I assume forms like the men and women, boys and girls, and expound the Teaching to them according to their dispositions, aims, powers, and thoughts; they do not know who is teaching them or where I am from; they just practice truthfully what they have heard. And I go everywhere on this continent to those who are immersed in the views of false doctrines, in order to mature those who cling to various views. And just as I do so throughout the continent, so also do I work for the benefit of all beings on earth, in the galaxy, in the universe, in infinite worlds, in the paths of all beings, in the abodes of all beings, in the thoughts in which all beings rest, in the groups of all beings, in the masses of all beings, in all races of beings, among all types of beings, wherever they be, helping them accord-

ing to their mentalities and inclinations, through various means, various methods, various approaches, various efforts, various devices, various expedients, various activities, assuming various forms, and speaking in various languages.

“I know this enlightening practice of going everywhere. How can I know the practice or tell of the virtues of the enlightening beings with bodies equal to all beings, who have attained concentration in which their own bodies and all bodies are indivisible, whose vast sphere of emanation adapts to all states of existence, who pass through existence in all worlds in their own bodies, who are intent on mystical projections pleasing to the sight of all beings, who appear to be born in all races, who carry out their vows unimpeded in all ages, who can manifest the interrelated cosmic network of practices, who are devoted to working for the welfare of all beings while living together with them without becoming defiled, who realize the basic equality of the worlds of past, present, and future, who are imbued with endless great compassion appearing in the realm of selfless knowledge, who aim to foster good in all beings?

“South of here is a land called Prthurashttra, where there lives an eminent perfumer named Utpalabhuti. Go ask him how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects to the mendicant Sarvagamin and left.

Utpalabhuti

Unconcerned with body and life, unconcerned with any material things, unconcerned with enjoyment of any people or places, unconcerned with objects of the senses, unconcerned with enjoying the experiences that go along with having followers, unconcerned with kingship, dominion, or power, concerned with developing, guiding, and purifying all sentient beings, with achieving supreme purity of a buddha-land, with tirelessly attending and serving all buddhas, with knowing and according with the inherent nature of all things, with permanently attaining the virtues of all enlightening beings, with carrying out the vows of enlightening beings through all ages, with entering the ocean of congregations of all buddhas, with entering all concentrations of enlightening beings in each particular mode of concentration by mystic transformation, with tirelessly receiving the light of knowledge of all truths through the cycles of teachings of all buddhas, pondering these and other virtues of all enlightening beings, Sudhana made his way to Prthurashttra, where he sought and found the eminent perfumer Utpalabhuti.

Seeing the perfumer, Sudhana went up to him, paid his respects, and said, “Noble one, I have set out for supreme perfect enlightenment, seeking the knowledge common to all buddhas, wishing to fulfill the vows fulfilled by all buddhas, wishing to see the embodiments of all buddhas, wishing to attain the reality body of all buddhas, wishing to know the body of knowledge of truths of all buddhas, wishing to purify all enlightening practices,

wishing to manifest the sphere of concentration of all enlightening beings, wishing to master the sphere of mental command of all enlightening beings, wishing to disperse all obstructions, wishing to travel through all lands. But I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. How does an enlightening being gain access to omniscience?"

Utpalabhuti said, "It is good that you aspire to supreme perfect enlightenment. I know about all fragrances—perfumes, incenses, ointments, and aromatic powders—and how they are compounded and used. I also know the sources of all fragrances. I know celestial fragrances, and I also know the fragrances of other types of beings, human and nonhuman. Indeed, I know various kinds of fragrances. I know fragrances that cure illness, I know fragrances that remove depression, I know fragrances that produce mundane joy, I know fragrances that incite passions, I know fragrances that extinguish passions, I know fragrances that produce pleasure in enjoyment of various created things, I know fragrances that produce rejection of all created things, I know fragrances that remove arrogance and heedlessness, I know fragrances that produce thoughts of Buddha, I know fragrances that accord with the principles of the Teaching, fragrances enjoyable to sages, the variety of fragrances of enlightening beings, and the fragrances of the arrangement of all stages of enlightening beings. I also know the external appearance of all these fragrances, as well as their source, production, manifestation, perfection, purification, removal, application, use, sphere of action, efficacy, nature, and root.

"In the human world there is a fragrance said to come from the agitation of water spirits: one grain the size of a sesame seed will cause this whole country to be covered with fragrant clouds that shower fine fragrant rain for seven days. Those on whose bodies or clothing that fragrant water falls become as brilliant as golden flowers, and any houses or buildings on which it falls become as brilliant as golden flowers. And any who smell the scent of that fragrant water wafting in on the breeze become ecstatic for seven days and experience many kinds of physical and mental pleasure and delight. Furthermore, no illness—whether due to constitutional upset or external trauma—occurs in their bodies, nor do they suffer any mental distress or depression, nor do they have any fear, anxiety, fright, agitation, or ill will. They become kind to one another, happy, and joyful. When they have become happy and joyful, I begin to purify their minds and teach them in such a way that they become certain of supreme enlightenment.

"There is a kind of sandalwood that comes from the mountains which will protect those anointed with its essence from burning even if they fall into a fire. The sound of kettledrums or conches smeared with it will drive away all enemy armies. There is a kind of aloe called 'lotus calyx' from the banks of the lake Heatless; a grain of it the size of a sesame seed will fill the whole continent with fragrance such that all who smell it gain a disciplined mind rejecting evil. There is a kind of fragrance from the Himalaya Mountains which is such that all who smell it become dispassionate; then I teach

them in such a way that they attain a concentration called 'sphere of dispassion.' There is a kind of fragrance from the world of spirits called 'ocean storehouse' which is produced for the use of sovereign rulers; perfumed by it, the ruler and the ruler's armies stand in the sky. There is a kind of incense called 'beautiful array' originating in the celestial hall of the good doctrine; when it is burned, celestial beings gain awareness of the scent of enlightenment. There is a kind of incense from the pure treasures in the palace of the heaven of timely portion; when it is burned, inhabitants of that heaven all go to the ruler of the heaven of timely portion, who then talks to them about the Teaching. There is a kind of incense in the heaven of satisfaction which, when burned before an enlightened being destined to become a buddha in one lifetime who is sitting on the throne of the Teaching, fills the whole cosmos at once with a great fragrant cloud and causes rain from the great cloud of the Teaching to shower in many arrays on the audiences of all buddhas. There is a kind of incense called 'fascinating' in the palace of the king of the heaven of beautiful emanations which, when burned, causes rain to shower from the cloud of the inconceivable Teaching for seven days.

"I know this art of perfuming. How can I know the practice, tell of the virtues, elucidate the method of purification of conduct, convey the irreproachable action, or explain the malice-free words, thoughts, and deeds of the enlightening beings who are free from foulness, who are void of lusts, who are free from the snares of the demon of afflictions, who have transcended all conditions of existence, who proceed with material form as being something in the magic of knowing, who are unstained by any world, whose way of life is free from attachment, who have purified the sphere of unobstructed knowledge, who are in the realm of unimpeded knowledge, who do not take refuge in any abode or rely on anything in existence?"

"South of here is a city called Kutagara, where there lives a mariner named Vaira. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Utpalabhuti and left.

Vaira

On the way to the city Kutagara, Sudhana observed where the road was variously low and high, even and uneven, dusty and dust-free, safe and perilous, impassable and unobstructed, crooked and straight. As he went along he thought, "My going to that spiritual benefactor will be a means of accomplishment of the path of enlightening beings, a means of accomplishment of the path of knowledge to assist sentient beings; it will be a means of accomplishment of the path of transcendence, a means of accomplishment of the path of knowledge to assist sentient beings. It will become a means of stopping all beings from falling into attachment and rejection, arrogance and servility; a means of turning all beings away from bad inclinations; a means of ridding all beings of the dust of afflictions; a means of removing the

thorns and grit of wrong views from all sentient beings; a means of absorption in the unobstructed reality realm; a means of leading to the eternal citadel of omniscience. Why is that? Spiritual benefactors are mines of all that is good, sources of omniscience.”

With these thoughts in mind, with a purpose rarely encountered, he made his way to Kutagara city looking for the mariner Vaira. When he got there, he saw the mariner surrounded by hundreds of thousands of merchants and hundreds of thousands of other people who wished to hear him talk, explaining to them the oceans of virtues of buddhas by talking about the ocean.

Sudhana went up to Vaira, paid his respects, and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, and I hope you will tell me how one is to learn and carry out the practice of enlightening beings.”

Vaira said, “It is good that you aspire to supreme perfect enlightenment and ask about the means of attaining great knowledge, about the cause of the various miseries of the mundane whirl, about the means of arriving at the island of omniscience, about the means of producing the indestructible vehicle of universal salvation, about the means of attaining the path leading away from the danger of falling into the state of individual liberation, about the source of the path of knowledge of the way to attain all kinds of tranquil concentrations, about the source of the unobstructed path of the chariot of vows carrying the practice of enlightening beings which goes everywhere, about the means of development and purification of the path guided by the nature of enlightening practice adorned with all waves of energy, about the means of development and purification of the endless path facing all things, the means of development and purification of the path into the ocean of omniscience.

“I live in this coastal metropolis of Kutagara, purifying enlightening practice characterized by great compassion. Observing those on this continent who are poor, I practice such spiritual exercises as will cause their wishes to be fulfilled: I will take care of their mundane needs, and I will satisfy them with spiritual enjoyments; I will teach them the way to accumulate virtue, I will foster knowledge in them, I will promote the growth of the power of roots of goodness, I will inspire them to seek enlightenment, I will purify their aspiration for enlightenment, I will firmly establish their power of great compassion, I will get them to extinguish the misery of the mundane whirl, I will firmly establish their power to act in the mundane world without tiring, and I will get them to care for all living beings. I will set them at the gate of entry into the ocean of virtue, I will produce in them the light of knowledge of the ocean of truths, I will turn them toward the ocean of all buddhas, and I will plunge them into the ocean of omniscience.

“With these thoughts in mind I roam this city on the edge of the ocean. Thus committed to the welfare and happiness of the world, I know all the treasure islands in the ocean. I know all the deposits of precious substances,

all the types of precious substances, and all the sources of precious substances. I know how to refine, bore out, extract, and produce all precious substances, and I know all precious vessels, tools, and objects, and the light of all precious substances. I know the abodes of all water spirits, the agitations of all water spirits, the abodes of all sprites, the agitations of all sprites, the abodes of all goblins, how to alleviate the danger of goblins, the abodes of all ghosts, and how to put an end to obstacles caused by ghosts. I know how to avoid all the whirlpools and billows, and I know the colors and depths of all the waters. I know the cycles of the sun, moon, stars, and planets, and the lengths of the days and nights. I know when to travel and when not to; I know when it is safe and when it is dangerous. I know the performance and soundness of the hull and rigging of ships. I know how to control and steer ships, I know how to catch the wind, I know where the winds rise from, I know how to direct the ship and how to turn it around, I know when to anchor and when to sail.

“With this knowledge, always engaged in working for the benefit of beings, with a sturdy ship, safe, peaceful, without anxiety, I convey merchants to the treasure islands of their choice, pleasing them with spiritual conversation. Having enriched them with all kinds of jewels, I bring them back to this continent. And I have never lost a single ship. All who see me or hear my spiritual instruction are freed from all fears of sinking in the ocean of the mundane whirl; they become aware of the knowledge of how to go into the ocean of omniscience, they learn how to evaporate the ocean of craving, they are illumined with knowledge of the ocean of past, present, and future, they become capable of annihilating the ocean of suffering of all sentient beings, they undertake to clear the turbidity of the ocean of minds of all sentient beings, they begin the heroic effort to purify the ocean of all lands, they never turn back from going throughout the ocean of all places, they penetrate the variety in the ocean of faculties of all sentient beings, they adapt to the ocean of actions of all sentient beings, and they appear in the ocean of the world intentionally according to the mental set.

“I have attained this enlightening liberation which is characterized by great compassion and the sound of flowing water, and it is beneficial to see me, hear me, live with me, and remember my name; but how can I know the practice or tell of the virtues of the enlightening beings who traverse all the oceans of the mundane whirl, who are unaffected by the ocean of afflictions, who are free from the danger of being engulfed by the ocean of views, who travel the water of inherent nature of the ocean of all phenomena, who travel the ground of inherent nature of the ocean of all beings, who hold the net of means of salvation of all creatures from the oceans of the mundane, who abide in the ocean of omniscience, who pull all sentient beings out of the ocean of attachments, who remain continuously through the ocean of all times, who have true higher knowledge to perfect the ocean of all sentient beings, who do not miss the right occasions to guide the ocean of all sentient beings?

“South of here is a city called Nandihara. An eminent man named

Jayottama lives there. Go ask him how to learn and carry out the practice of enlightening beings.”

Then Sudhana paid his respects and reluctantly left the mariner Vaira.

Jayottama

His mind filled with great love for the infinite realm of life, overflowing with great compassion, having amassed immense stores of virtue and knowledge, freed from the defilement of ignorance, passion, and all afflictions, realizing the equality of all things, proceeding equanimously on the path of omniscience, having eradicated the entryways into countless bad tendencies, proceeding heroically by the power of steadfast energy immune to all evils, filled with great calm by the inconceivable concentrations of an enlightening being, having thoroughly dispelled the darkness of ignorance by the light of the sun of wisdom, adorned with flowers of knowledge vivified by the moon of bliss and the breeze of means, according with the principles of knowledge of liberation through the ocean of great vows, imbued with knowledge pervading the reality realm unimpeded, facing the entrance of the imperishable city of omniscience, seeking the path of enlightening beings, Sudhana made his way to the city of Nandihara and sought out the eminent Jayottama, whom he saw in a grove at the eastern edge of the city, surrounded by thousands of elders, giving instructions regarding the various affairs of the city, in the course of which he was also talking about spirituality in order to get rid of all egoism, possessiveness, acquisitiveness, clinging to material things, dependency, binding cravings, impeding views, obscuring doubts, beclouding deceit and guile, defiling envy and jealousy, in order to clear and purify everyone’s minds, in order to inspire them to delight in the vision of buddhas by fostering the power of pure faith in them, in order to get them to accept the buddha-teachings by bringing forth the powers of enlightening beings in turn, in order to generate the power of concentration of enlightening beings by revealing to them the practices of enlightening beings, in order to purify enlightening beings’ power of recollection by showing them the power of wisdom of enlightening beings. Thus he was expounding the Teaching, to inspire them to seek enlightenment.

Sudhana went up to the grandee Jayottama, bowed to him, and with respect for the Teaching said, “I am Sudhana, O noble one, and I seek the practice of enlightening beings. Please tell me how to learn the practice of enlightening beings, how to orient myself to the disciplines that will perfect all sentient beings while I am learning, how to see all buddhas, how to hear the teaching of all buddhas, how to remember the multitudes of teachings of all buddhas, how to carry out the principles of the teachings of all buddhas, how to perform the practice of enlightening beings in all worlds, how to be indefatigable living in all ages by the practice of enlightening beings, how to perceive the transformation of all who have gone to Thusness, how to receive the empowerment of all buddhas, how to attain knowledge of the powers of all buddhas.”

Jayottama said to Sudhana, "It is good that you aspire to supreme perfect enlightenment. I am purifying the method of enlightening practice that goes everywhere, by the power of attainment of nondoing based on nonbeing. By this method of purification of enlightening practice going everywhere, I expound the Teaching in all realms of being in the universe, I oppose untruth, I stop controversy, conflict, strife, combat, and hostility. I cut through bonds and break prisons apart. I eliminate fears. I put an end to evil-doing, I turn people away from killing, stealing, sexual misconduct, falsehood, slander, harshness, divisive talk, longing, malice, and false views. I get them to stop all compulsive activity and to pursue all right and good actions. I teach everyone all arts and crafts that bring benefit to the world. I elucidate, articulate, explain, and promote all sciences for the happiness of the world. I go along with all false doctrines in order to develop the people involved in them. In order to show the excellence of higher knowledge, to put a stop to all views, to inspire interest in the teaching of all buddhas, I approach all the celestial beings in the realm of form all the way up to the world of Brahma and expound the Teaching to them. And as I teach in this universe, so also do I teach in as many worlds as atoms in ten unspeakable numbers of decillions of buddha-lands. I teach the ways of buddhas, the ways of enlightening beings, the ways of Buddhist disciples, and the ways of individual illuminates. I teach about the hells, what leads to hell, and the motives and actions of beings in hell. I teach about animality, the types who tend toward animality, what leads to animality, and the misery of animalistic life. I teach about the underworld, what leads to the underworld, and the misery of the underworld. I teach about heavens, what leads to heaven, and the enjoyments of heaven. I teach about the human world, what leads to the human world, and the variety of pleasant and unpleasant experiences in the human world.

"Thus I teach about the law of the world, the formation of the world, the decline of the world, the pain of the world, and emancipation from the world; I expound the Teaching in order to explain the path of practice of enlightening beings, to remove the ills of the mundane world, to show the virtues of omniscience, to extinguish the pain of infatuation with states of being, to elucidate the unimpeded nature of reality, to clarify the ordinary conduct of the world, to point out the happiness and misery of the conduct of all beings in the world, to show the notions on which all worlds are based, to elucidate the independent state of those who realize Thusness, to fend off all active afflictions, and to show the progress of the wheel of teaching of the enlightened.

"I know this method of purification of enlightening practice that goes everywhere, an undefiled manifestation of nondoing based on illumination. How can I know the practice or tell of the virtues of enlightening beings who have all mystic knowledges, who go throughout all lands with the body of knowledge of illusoriness, who have attained the stage of knowledge of the universal eye, who hear all utterances, who have attained control of the light of the way to truth that pervades past, present, and future, who

are heroic masters of knowledge comprehending all things, who speak with the voice of totality communicating to infinite sentient beings according to their mentalities, who have phantom bodies the same as all enlightening beings pleasing to the masses of sentient beings with their various wishes, who are intent upon one and the same inconceivable body of all buddhas, whose body of knowledge pervades past, present, and future, whose sphere is as vast and measureless as the sky?

“South of here, in the land of Shronaparanta, is a city called Kalingavana, where a nun named Sinhavijurbhita lives. Go ask her how to learn and carry out the practice of enlightening beings.”

Then Sudhana paid his respects to Jayottama and left.

Sinhavijurbhita

Then Sudhana made his way to the city called Kalingavana in the land of Shronaparanta, where he asked everyone he met the whereabouts of the nun Sinhavijurbhita. As he was looking for the nun, everywhere he went hundreds of boys and girls came together from the streets and intersections and blocked the way. There were also hundreds of men and women, who told him, “the nun Sinhavijurbhita is in this city, staying in Sunlight Park, which was donated by Jayaprabha, where she is expounding the Teaching for the benefit of countless beings.”

So then Sudhana went to this Sunlight Park and looked all around. In the park he saw trees called “moon-risen,” which were covered like pavilions, of flamelike color and blazing radiance, lighting up the space of a league all around. He also saw leafy trees called “completely covering,” which are shaped like parasols, their clustered leaves providing shade, shining like blue crystal clouds. He saw flowering trees called “treasury of flowers,” which had various pleasing forms like the Himalaya Mountains and showered endless streams of varicolored flowers, like the trees of paradise adorning the heavens. He also saw ever-ripe sweet fruit trees called “gathering of fruits of indescribable sweetness,” which had the appearance of golden polar mountains and were always bearing fruit. He also saw jewel trees called “treasury of radiance,” which looked like incomparable jewels and bore riches in buds producing garlands and ornaments of celestial jewels and wish-fulfilling gems, and were adorned by jewels of countless colors. He also saw trees of cloth called “soothing,” from which hung precious celestial cloths of various colors. He also saw trees of musical instruments called “pleasing,” which produced music more sweet and pleasant than that of the heavens. He also saw trees of fragrance called “gracing everywhere,” which pervaded everywhere with all kinds of pleasing fragrances. There were also cool lotus ponds, with steps made of bricks of seven precious substances arrayed on four sides, surrounded by benches of various jewels painted with sandalwood fragrance, set in ground made of blue lapis lazuli, the bottom covered with gold sand, the ponds filled with water pleasantly scented with celestial fragrance, the surface of the water covered with varicolored lotuses of heav-

enly scent and texture, the air around them filled with the songs of birds, more lovely than the heavens, all surrounded by rows of beautiful trees of various celestial treasures.

At the foot of each of those treasure trees were arranged jewel lion seats of various pleasing forms, adorned with innumerable jewels of various kinds, spread with various precious celestial cloths, perfumed with incenses of all kinds of celestial fragrances, covered with canopies of various jewels hung with precious silks surpassing those of the heavens, enveloped in nets of gold adorned by various jewels, with circlets of bells giving forth pleasant sounds, surrounded by hundreds of thousands of celestial seats. At the foot of one precious tree he saw a lion seat in the calyx of a jewel lotus; at another, a lion seat in the calyx of a fragrant diamond lotus; at another, a lion seat in the calyx of a diamond lotus ornamented with dragons; at another, a lion seat in the calyx of a diamond lotus with clusters of jewel lions; at another, a lion seat in the calyx of a lotus of luminous jewels; at another, a lion seat in the calyx of a lotus of the finest diamonds; at another, a lion seat in the calyx of a lotus of world-illumining jewels; at another, a lion seat in the calyx of a lotus of jewels of white light.

He saw that the ground of the whole park was scattered with various jewels, just as the ocean is scattered with jewel islands. The earth, studded with blue lapis lazuli and inlaid with all kinds of jewels, was soft and pleasant to the touch, and would give way and spring back as one walked on it. The grounds were covered with diamond lilies, of pleasant texture and lovely scent. The sweet sounds of the calls of various birds were heard, and the park was graced with well-arrayed stands of heavenly precious sandalwood trees. There were endless streams of jewel blossoms raining from clouds of various jewel flowers in a magnificent array surpassing the pleasure garden of Indra, chief of gods. There were well-spaced towers with various incomparably fragrant incenses always burning, more magnificent than Indra's hall of justice, covered above with nets of various jewels surpassing those of the heavens, hung with garlands of pearl flowers spread all over with nets of shining gold arrayed with jewel bells. Trees of various musical instruments, jewel palm trees with nets of bells, played sweet music as they were stirred by the breeze, and the singing of goddesses was also heard. The park was splendidly adorned by rain from clouds of radiant celestial cloths, of infinite colors like the ocean, lovely to see. He saw Sunlight Park adorned with hundreds of thousands of towers arrayed with inconceivable, innumerable jewels, beautiful as the castle of the god Indra. It was adorned with arrays of all kinds of jewels, everywhere graced with arrays of beautifully formed parasols, always radiating pleasing light, like the abode of the god Brahma, shining with world-illumining light. It was as vast as a space that holds innumerable worlds. Sudhana saw this Sunlight Park by the strength of the mystic power of the nun *Sinhavijurbhita*.

Sudhana looked all over and saw these magnificent adornments of the park, replete with infinite, inconceivable qualities, perfected by the maturation of the work of the enlightening being, born of vast supramundane roots

of good, deriving from making offerings to inconceivably many buddhas, unsurpassed by all worldly goodness, sprung forth from the illusory nature of phenomena, composed of the results of extensive pure good works, without contamination, produced by the power deriving from the past virtuous actions of the nun *Sinhavijurmbhita*, unique, beyond the individually liberated, immune to the destructive influence of false teachers, imperceptible to maniacs and ignoramuses.

In all of those lion seats under the various precious trees he saw the nun *Sinhavijurmbhita* sitting, surrounded by a great company of followers, calm, composed, her senses and mind quiet, well controlled, her senses subdued, as restrained as an elephant, her mind pellucid and clear as a deep pool, granter of all desires like a wish-fulfilling jewel, unaffected by worldly things as a lotus is not clung to by water, fearless as a lion, with polished expertise, unshakable as a mountain, pure in conduct, soothing the minds of beings like intoxicating perfume, extinguishing the burning of afflictions like sandalwood from the snowy mountains, alleviating the pains of all sentient beings like the medicine "good to see," beneficial to all who behold her, producing the physical and mental bliss of quiescence like the light of a buddha free from the ills and delusions of passion, clearing the minds of sentient beings polluted by afflictions like the water-purifying crystal, promoting the growth of roots of virtue like a good field. He saw her sitting in those seats, with various audiences in the surrounding seats.

In one setting he saw the nun surrounded by gods of the heaven of pure abodes, expounding a doctrine called unity with endless liberation; in another he saw her surrounded by gods of Brahma's heaven, expounding a purity of the sphere of the voice called division of the universal ground; in another he saw her surrounded by gods and goddesses of the heaven of control of others' emanations, expounding a doctrine called array of powers of purification of mind of enlightening beings; in another he saw her surrounded by gods and goddesses of the heaven of enjoyable emanations, expounding a doctrine called pure array of all phenomena; in another he saw her surrounded by gods and goddesses of the heaven of satisfaction, expounding a doctrine called resorting to the treasury of one's own mind; in another he saw her surrounded by gods and goddesses of the heaven of timely portion, expounding a doctrine called endless array; in another he saw her surrounded by gods and goddesses of the thirty-three-fold heaven, expounding a doctrine called the method of rejecting; in another he saw her surrounded by water spirits, nymphs, and sprites, expounding a doctrine called array of lights of the sphere of buddhas; in another he saw her surrounded by demigods and demigoddesses and their children, expounding a doctrine called treasury of salvation of the world; in another he saw her surrounded by celestial musicians, expounding a doctrine called endless giving of delight; in another he saw her surrounded by titans, with their wives and children, expounding a doctrine called manifestation of power of reason in the knowledge of the reality realm; in another he saw her surrounded by fantastic birds, expounding a doctrine called the sphere of action concerned

with alarming those in the ocean of existence; in another he saw her surrounded by centaurs expounding a doctrine called the range of manifestation of the action of Buddha; in another he saw her surrounded by great serpents, expounding a doctrine called production of the joy of the enlightened; in another he saw her surrounded by hundreds of thousands of women, men, boys and girls, expounding a doctrine called higher reaches of knowledge; in another he saw her surrounded by goblins, expounding a doctrine called production of compassion; in another he saw her surrounded by people devoted to the vehicle of listeners, expounding a doctrine called higher power of knowledge; in another he saw her surrounded by people devoted to the vehicle of individual illumination, expounding a doctrine called splendor of the illustrious virtues of buddhas; in another he saw her surrounded by people devoted to the Great Vehicle of universal enlightenment, expounding a medium of light of knowledge of concentration called door to totality; in another he saw her surrounded by enlightening beings who had just been inspired to seek enlightenment, expounding a medium of concentration called multitude of vows of all buddhas; in another he saw her surrounded by enlightening beings in the second stage, expounding a medium of concentration called sphere of dispassion; in another he saw her surrounded by enlightening beings in the third stage, expounding a medium of concentration called sphere of tranquillity; in another he saw her surrounded by enlightening beings in the fourth stage, expounding a medium of concentration called production of the field of action of the energy of omniscience; in another he saw her surrounded by enlightening beings of the fifth stage, expounding a medium of concentration called treasury of flowers of the tendrils of the mind; in another he saw her surrounded by enlightening beings in the sixth stage, expounding a medium of concentration called filled with light; in another he saw her surrounded by enlightening beings in the seventh stage, expounding a medium of concentration called adornment of the stage of totality; in another he saw her surrounded by enlightening beings in the eighth stage, expounding a medium of concentration called realm of the body distributed equally throughout the structure of the cosmos; in another he saw her surrounded by enlightening beings in the ninth stage, expounding a medium of concentration called array of the abode of the power of nonacquisition; in another he saw her surrounded by enlightening beings in the tenth stage, expounding a medium of concentration called sphere of nonobstruction; in another he saw her teaching an audience of thunderbolt bearers a doctrine called mighty array of thunderbolts of knowledge.

Thus he saw the mature, the teachable, the capable among those in all states of being gathered in this park, each type in a separate assembly, with various inclinations and interests, firmly intent and deeply faithful, with the nun *Sinhavijurbhita* teaching them each in such a way that all became certain of supreme perfect enlightenment. How was that so? Because the nun *Sinhavijurbhita* had gone into countless tens of hundreds of thousands of doors of transcendent wisdom, beginning with the equanimity of the uni-

versal eye, exposition of all buddhas' teachings, differentiation of the planes of the reality realm, dispersing all obstructions, production of good thoughts in all sentient beings, supreme adornment, matrix of the principle of nonattachment, sphere of the realm of reality, treasury of mind, and source of miracles pleasing to all. And all the enlightening beings and others who came to this park to see the nun Sinhavijurmbhita and hear her teach were guided by her, from the beginning accumulation of virtues, until she had made them irreversible on the way to supreme perfect enlightenment.

Then Sudhana, having seen the nun Sinhavijurmbhita with such an abode, such furnishings, such an audience, such mastery, such mystic power, and such eloquence, and having heard her teaching, his mind drenched by the immense cloud of the Teaching, his thoughts toward Sinhavijurmbhita pure, he prostrated himself and then circled her in respect hundreds of thousands of times. At that time the whole park and the congregations were suffused with a glorious light from the nun. Having made hundreds of thousands of circumambulations, he noticed that as he circumambulated he saw the nun whichever way he faced. He stood before her and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instructions, so please tell me how to learn and carry out the practice of enlightening beings."

She said, "I have attained the enlightening liberation of removal of all vain imaginings." Sudhana asked her about the sphere of this liberation, and she said, "It is the light of knowledge whose nature is instantaneous awareness of the phenomena of past, present, and future." Sudhana asked about the compass of this light of knowledge, and she replied, "As I go in and out the door of this light of knowledge, there is born in me a concentration called 'possessed of all phenomena,' by the attainment of which concentration I go to all worlds in the ten directions with mentally produced bodies to present offerings as numerous as atoms in untold buddha-lands with bodies as numerous as atoms in untold buddha-lands to each of the enlightening beings in the heavens of satisfaction who are bound to attain buddhahood in one lifetime. In the forms of all sorts of beings, bringing all sorts of gifts, I go to make offerings to the enlightening beings in the heavens of satisfaction who are going to become buddhas in the next life, and I go to all the buddhas, be they in the womb, being born, at home, leaving home, going to the heights of enlightenment, at the pinnacle of enlightenment, having become supremely perfectly enlightened, gone to various realms of existence, or entering final extinction after having satisfied the minds of all beings, making such offerings with such mentally produced bodies. Those sentient beings who know my work of making offerings to buddhas all become certain of supreme perfect enlightenment. And to all those sentient beings who come to me I give instruction in this same transcendent wisdom.

"I see all beings with the eye of knowledge, yet I do not conceive any notion of 'sentient being,' and do not imagine so. I hear all beings' verbal

signals, yet I do not imagine so, because I do not enter into the spheres of any discourses. I see all buddhas, yet I do not imagine so, because I know their body is reality. I remember the cycles of teachings of all buddhas, but I do not imagine so, because I am aware of the true nature of things. I pervade the cosmos in every moment of awareness, but I do not imagine so, because I know the nature of things as existing in illusion.

“Thus, I know the enlightening liberation of removal of all vain imaginings; but how can I know the practice or tell of the virtues of the enlightening beings who penetrate the infinite cosmos of realities, who are free from vain imaginings about all things, who pervade all realms of reality while sitting cross-legged in one body, who see all buddha-lands in their own bodies, who go to all buddhas in a single instant, in whose own beings the miracles of all buddhas are taking place, who lift up untold buddha-lands with a single hair, who show the eons of becoming and dissolution of untold worlds in their own pores, who in a single instant enter into the commonality of coexistence in untold eons, who enter untold eons in a single instant?

“South of here, in the land of Durga, is a city called Ratnavyuha, where Vasumitra, a worshiper of the god of light, is living. Go ask her how to learn and carry out the practice of enlightening beings.”

So, paying his respects to the nun Sinhavijumbhita, Sudhana left her and went on his way.

Vasumitra

His mind illumined by the lightning of great vision, meditating on the light of omniscience, observing the manifestation of power of essential nature, making firm the mnemonic command of the treasury of verbal communications of all beings, extending the mnemonic command to retain the cycles of teachings of all buddhas, establishing the power of great compassion as a refuge for all sentient beings, examining the power of omniscience which is the source of the means of perceiving the principles of all laws, following the purity of vows extending throughout the cosmos, clarifying the light of knowledge illumining all things, developing the power of mystic knowledge pervading all phenomena arraying the worlds of the ten directions, fulfilling the vow to remember, undertake, and accomplish all the deeds of enlightening beings, Sudhana made his way to the city of Ratnavyuha in the country of Durga, where he sought out Vasumitra.

People there who did not know of Vasumitra's virtues or the scope of her knowledge said to Sudhana, “What has someone like you—with senses so calm and subdued, so aware, so clear, without confusion or distraction, your gaze focused discreetly right before you, your mind not overwhelmed by sensations, not clinging to appearances, your eyes averted from involvement in all forms, your mind so cool and steady, your way of life profound, wise, oceanic, your mind free from agitation or despondency—what have you to do with Vasumitra? You should not have any lust for her, your head should

not be turned by her, you should not have any such impure thoughts, you should not be ravaged by such desires, you should not be under the power of a woman, you should not be so bewitched, you should not enter the realm of temptation, you should not sink into the mire of sensuality, you should not be bound by the snares of the devil, you should not do what should not be done."

Those who knew the excellence of the virtues of Vasumitra, however, and who were aware of the scope of her knowledge, said, "Good, good! You have really made gain if you ask about Vasumitra. You surely seek buddhahood; you surely want to make yourself a refuge for all sentient beings; you surely want to extract the barbs of passion from all sentient beings; you surely want to transform the notion of purity. Vasumitra is in her house, north of the town square."

Hearing this, Sudhana was delighted. He went to Vasumitra's house and saw that it was surrounded by ten jewel walls, ten circles of jewel trees, and ten moats filled with fragrant water covered by celestial jewel lotuses of various colors, with gold sand spread on the bottom, the rippling waters producing an intoxicating fragrance, the banks adorned by many jewels. The house had well-arranged apartments and towers made of all kinds of precious substances; it had high arched doorways and circular windows, draped with nets and blazing with jewels. It was adorned with fences of countless various jewels, and its base was composed of masses of jewels studded with lapis lazuli. It was perfumed with all kinds of fragrant oils. The walls were studded with all kinds of jewels, and the roof was inland with various gems and covered with a gold net. A hundred thousand webs of gold bells gave off sweet, pleasant sounds as they rustled in the breeze. The house was adorned with sprays of jewel flowers from clouds of flowers of all kinds of jewels. The doors were decorated with multicolored banners of all kinds of jewels. The light of lamps of various jewels shone to an endless distance. The house had diamond beams made from the limbs of gigantic brilliant jewel trees, and it was an inexhaustible treasury of hundreds and thousands of riches in full view; it was also adorned with ten large gardens set around it.

There he saw Vasumitra, who was beautiful, with golden skin and black hair, her limbs and body well proportioned, more beautiful in form than all celestial and human beings in the realm of desire, her voice finer even than that of the god Brahma. She knew the language of all beings; she had a pleasant voice that could pronounce any sound, and was skilled in freedom of phonetic organization. She was well versed in all arts and sciences, she had learned to use the magic of true knowledge, and she had mastered all aspects of the expedient means of enlightening beings. Her beautiful body was decorated with assorted jewelry, draped with a radiant mesh made of all kinds of precious substances, shining with an array of countless celestial jewel ornaments. She wore a tiara of large wish-fulfilling gems, her waist was adorned with diamonds, and she had a lapis lazuli necklace on. She had a large, attractive retinue, all with the same virtues, the same practice, and the same

vow. She was an inexhaustible treasury of goodness and knowledge. He also saw the whole house, with all its jeweled apartments and furnishings lit up by the lovely, refreshing, pleasant, blissful, enrapturing light that emanated from her body.

Sudhana went up to Vasumitra, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instructions, and I hope you will tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation called 'ultimately dispassionate.' To gods, in accord with their inclinations and interests, I appear in the form of a goddess of surpassing splendor and perfection; and to all other types of beings I accordingly appear in the form of a female of their species, of surpassing splendor and perfection. And all who come to me with minds full of passion, I teach them so that they become free of passion. Those who have heard my teaching and attain dispassion achieve an enlightening concentration called 'realm of nonattachment.'

"Some attain dispassion as soon as they see me, and achieve an enlightening concentration called 'delight in joy.' Some attain dispassion merely by talking with me, and achieve an enlightening concentration called 'treasury of unimpeded sound.' Some attain dispassion just by holding my hand, and achieve an enlightening concentration called 'basis of going to all buddha-lands.' Some attain dispassion just by staying with me, and achieve an enlightening concentration called 'light of freedom from bondage.' Some attain dispassion just by gazing at me, and achieve an enlightening concentration called 'tranquil expression.' Some attain dispassion just by embracing me, and achieve an enlightening concentration called 'womb receiving all sentient beings without rejection.' Some attain dispassion just by kissing me, and achieve an enlightening concentration called 'contact with the treasury of virtue of all beings.' All those who come to me I establish in this enlightening liberation of ultimate dispassion, on the brink of the stage of unimpeded omniscience."

Sudhana asked her, "Where did you plant roots of virtue, and what kind of deeds did you accumulate, that you got to be this way?"

She replied, "I recall that in a past age a buddha named Reaching the Heights appeared in the world. When the buddha went to the royal capital out of compassion for the people, as he crossed the threshold the whole city quaked and appeared to be vastly extended and made of jewels, adorned with the luster of many jewels, strewn with flowers of various jewels. A variety of celestial musical instruments played, and the sky appeared covered by high, immeasurable clouds of celestial beings. At that time I was the wife of a grandee. Impelled by the miracle of the buddha, I went with my husband in a state of exalted serenity and presented a coin to the buddha on the street. At that time Manjushri was an attendant of that buddha; it was by him that I was inspired to seek supreme perfect enlightenment.

"I know this enlightening liberation of ultimate dispassion, but how can I know the practice or tell the virtues of the enlightening beings who are endowed with the skill of endless means and knowledge, who are vast, inexhaustible treasuries of good, who are in the realm of invincible knowledge?"

"South of here is a city called Shubhaparamgama, where a householder named Veshthila is presenting offerings to the shrine of the buddha Sandalwood Throne. Go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to Vasumitra and left.

Veshthila

Then Sudhana went to Veshthila's house in the city of Shubhaparamgama. Paying his respects to the householder, he said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction; please tell me how to learn and carry out the practice of enlightening beings."

Veshthila said, "I have attained an enlightening liberation called 'not ultimately exhausted.' To my way of thinking, no buddha in any world ever has, does, or will become finally extinct, except as a docetic device. When I opened the door of the shrine of the buddha Sandalwood Throne, I attained an enlightening concentration called 'manifestation of the endless lineage of buddhas.' I enter this concentration in each mental moment, and every moment understand many kinds of excellence."

Sudhana asked, "What is the sphere of this concentration?"

Veshthila replied, "When I am in this concentration, all the successive buddhas of this world-system—beginning with Kashyapa, Kanakamuni, Krakucchanda, Vishvabhuja, Shikhin, Vipashyin, Tishya, Pushya, Yashottara, and Padmottara—appear to me. In the continuity of vision of buddhas, by the continuity of the succession of buddhas, in one mental moment I see a hundred buddhas; in the next moment of awareness I find a thousand buddhas, then a hundred thousand buddhas, a million buddhas, a hundred million, a billion, a trillion, a quadrillion, a quintillion; I immediately become aware of the succession of appearance of untold numbers of buddhas, of as many buddhas as atoms in the continent, as many as atoms in untold buddha-lands. I also comprehend the order of preparations of those buddhas' initial aspiration, their spiritual transformation on achieving the aspiration for enlightenment, the purity of execution of their various vows, their purification of action, their fulfillment of the transcendent ways, their attainment of all the stages of enlightening beings, their perfection of attainment of tolerance, their conquering of demons, the supernal manifestation of their spiritual transfiguration on becoming perfectly enlightened, the variety of purity of their buddha-lands, the variety of their development of sentient beings, the variety of their audiences, the variety of their auras of light, the majesty of their teaching activities, and their accomplishment of

the miracles of buddhas. I also distinctly remember their teachings, take them up mindfully, examine them in action, analyze them, follow them with discernment, and elucidate them with wisdom.

"I also perceive the successive buddhas of the future, beginning with Maitreya, seeing a hundred buddhas in a single mental instant, then a thousand, and so on, uninterruptedly seeing as many buddhas as atoms in untold buddha-lands. I also see the order of their aspiration and preparation and so on, and distinctly remember their teachings, take them up mindfully, examine them, follow them, and elucidate them. And just as I see the succession of past, future, and present buddhas in this world-system, so do I also comprehend the succession of all buddhas in as many past and future world-systems in the ten directions as atoms in untold buddha-lands. I also comprehend the order of the aspiration and preparations of those buddhas, and I comprehend the unbroken continuity of the successive incarnations of those buddhas.

"I am also aware of the succession of buddhas of the present in all worlds in the ten directions, beginning with Vairocana, incomparable, accessible to faith and the vigorous resolution of enlightening beings, increasing the energy of enlightening beings, unsurpassed by any worldlings, individual illuminates, or enlightening beings who have not reached that sphere. In a single mental instant I see a hundred buddhas; in the next instant of awareness I see a thousand buddhas, continuing thus without interruption until I meet as many buddhas as atoms in untold buddha-lands.

"I see whatever buddhas I wish, whenever I wish, and I hear all that has been, is being, and will be spoken by those buddhas I meet, and I take up what I hear, remember it, examine it in action, analyze it, follow it with discernment, and elucidate it with wisdom.

"I know this enlightening liberation of ultimate nonextinction; how can I know the practice or tell of the virtues of the enlightening beings who have attained instantaneous knowledge of past, present, and future, who dwell in all concentrations in the space of an instant, who are imbued with the light of those who realize Thusness, who realize the equality of all thoughts and imaginations, who are focused on the equality of all buddhas, who abide in the nonduality of self, sentient beings, and buddhas, whose realm is the manifestation of principles, whose nature is clarity, whose workings of knowledge pervade the network of worlds, who dwell unwavering on the seal of the teaching of all buddhas, who are in the range of knowledge making known all realms of reality, who are in the range of knowledge conveying the teachings of all buddhas?

"South of here is a mountain called Potalaka, where an enlightening being named Avalokiteshvara lives. Go ask him how to learn and carry out the practice of enlightening beings."

Then Veshthila said in verse,

Go, Sudhana, to Mount Potalaka in the ocean, a pure abode of the valiant,

Made of jewels, covered with trees, scattered with flowers, complete with gardens, ponds, and streams.

On the mountain the steady, wise Avalokiteshvara dwells for the benefit of the world.

Go ask him the virtues of the Guides—he will teach you great, wonderful means of attainment.

So Sudhana paid his respects to Veshthila and went on.

Avalokiteshvara

Reflecting on the teaching of Veshthila, entering the treasury of zealous application of enlightening beings, remembering the power of mindfulness of enlightening beings, remembering the power of the succession of enlightened guides, realizing the unbroken continuity of buddhas, remembering the progression of the hearing of the names of buddhas, following the principles of the teachings of the buddhas, entering into the array of collective practice of the buddha-teachings, intent on the the exclamation made by buddhas on becoming perfectly enlightened, focusing his attention on the inconceivable action of buddhas, Sudhana made his way to Mount Potalaka.

Climbing the mountain, he looked around for Avalokiteshvara and saw him on a plateau on the west side of the mountain, which was adorned with springs, ponds, and streams, sitting wakefully on a diamond boulder in a clearing in a large woods, surrounded by a group of enlightening beings seated on various jewel rocks, to whom he was expounding a doctrine called “light of the medium of great love and compassion,” which concerns the salvation of all sentient beings.

Transported with joy on seeing Avalokiteshvara, his eyes fixed on him, his mind undistracted, full of the energy of faith in the spiritual benefactor, thinking of seeing spiritual benefactors as at once seeing buddhas, thinking of reception of the multitudes of all truths as originating in spiritual benefactors, thinking of the attainment of all virtues as deriving from spiritual benefactors, thinking of how hard it is to meet spiritual benefactors, thinking of spiritual benefactors as the source from which the jewels of knowledge of the ten powers are obtained, thinking of spiritual benefactors as the source of vision of inexhaustible knowledge, thinking that the growth of the sprouts of goodness depends on spiritual benefactors, thinking that the door of omniscience is revealed by spiritual benefactors, thinking that the way to enter the ocean of great knowledge is pointed out by spiritual benefactors, thinking that the accumulation of the store of omniscience is fostered by spiritual benefactors, Sudhana went up to Avalokiteshvara.

The enlightening being Avalokiteshvara, seeing Sudhana approaching in the distance, said, “Welcome, you who have set out on the incomparable, lofty, inconceivable Great Vehicle, intending to save all beings who are oppressed by various firmly rooted miseries and have no refuge, seeking to directly experience all the teachings of buddhas, which are beyond all

worlds, incomparable, and immeasurable; you are filled with the energy of great compassion, determined to liberate all sentient beings, directed toward practice of the vision of universal good, intent on purifying the sphere of great vows, born of the ocean of knowledge of Manjushri, correctly proceeding on the instructions of spiritual benefactors, with the tireless will to build up roots of goodness, seeking to retain the multitudes of teachings of all buddhas; a mine of lotuses of virtue, fit to receive the empowerment of buddhas, imbued with the energy of the light of concentration, seeking to keep in mind the teachings of all buddhas, thrilled with the joy of the vision of buddhas, your mind expanded by the incalculable energy of achievement of virtue, wishing to reveal to others the power of the measure of omniscience to which you have access through your own mystic knowledge, determined to sustain the energy of light of knowledge of buddhas, firmly rooted in the power of great compassion.”

Then Sudhana went up to Avalokiteshvara, paid his respects, and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, and I ask you to tell me how to learn and carry out the practice of enlightening beings.”

Avalokiteshvara said, “It is good that you aspire to supreme perfect enlightenment. I know a way of enlightening practice called ‘undertaking great compassion without delay,’ which sets about impartially guiding all sentient beings to perfection, dedicated to protecting and guiding sentient beings by communicating knowledge to them through all media. Established in this method of enlightening practice undertaking great compassion without delay, I appear in the midst of the activities of all sentient beings without leaving the presence of all buddhas, and take care of them by means of generosity, kind speech, beneficial actions, and cooperation. I also develop sentient beings by appearing in various forms: I gladden and develop them by purity of vision of inconceivable forms radiating auras of light, and I take care of them and develop them by speaking to them according to their mentalities, and by showing conduct according to their inclinations, and by magically producing various forms, and by teaching them doctrines commensurate with their various interests, and by inspiring them to begin to accumulate good qualities, by showing them projections according to their mentalities, by appearing to them as members of their own various races and conditions, and by living together with them.

“Perfecting this practice of unhesitating compassion, I have vowed to be a refuge for all sentient beings, to free them from fears of calamity, threat, confusion, bondage, attacks on their lives, insufficiency of means to support life, inability to make a living, ill repute, the perils of life, intimidation by the crowd, death, miserable conditions, unknown hardships, servitude, separation from loved ones, living with the uncongenial, physical violence, mental violence, sorrow, and depression. I have undertaken a vow to be a refuge for all beings from all these fears and perils. I have also caused a way of remembrance to appear in all worlds, to extinguish the fears of all beings; I

have caused my name to be known in all worlds to drive away the fears of all beings. I have caused the tranquillity of all beings, in endless forms, to appear in my body, to communicate to all beings individually according to the time. By this means I release beings from all fears, inspire them to seek supreme enlightenment, and cause them never to regress in the attainment of the qualities of buddhas.

“I have only attained this way of enlightening practice through unhesitating great compassion. How can I know the practice or tell of the virtues of the universally good enlightening beings, who have perfected the vows of all enlightened ones, who have gone the way of the practice of the universally good enlightening being, who are uninterrupted streams of performance of good works, who are always focused on the perception of the concentrations of enlightening beings, who continue their practice without deviation or regression through all ages, who continuously adapt to the times everywhere, who are familiar with the changing currents in all worlds, who continuously work to extinguish all sentient beings’ bad thoughts and to increase their good thoughts, who continuously work to turn all sentient beings away from the repetitious circles of the mundane whirl?”

Then this was said:

Having respectfully rendered honor and praise,
Sudhana, well controlled, went south.
On a cliff of a mountain he saw Avalokiteshvara,
the seer who abides in compassion.

On a diamond slope, adorned with jewels,
Sitting on a lion seat in a lotus calyx, the Steadfast,
Surrounded by various creatures and enlightening beings,
Expounds the Teaching to them.

Seeing this, Sudhana, his joy unequalled,
Went and bowed to the feet of the Ocean of Virtue
And said, “Teach me, noble one, with compassion,
To attain this good conduct.”

Extending his undefiled arm of a hundredfold auspicious splendor,
Radiating far-reaching pure light,
Avalokiteshvara, the purified being, the sage,
Laid his hand on Sudhana’s head and spoke:

“I know a gate of liberation, the embryo of knowledge
Of clouds of compassion of all buddhas,
Born of my own love and operating everywhere
To protect and care for all beings.

“I protect all beings from many disasters;
Those caught in the grip of enemies,
Physically injured, and imprisoned
Are freed from their bonds on hearing my name.

“Arrows shot at the condemned do not wound them,
Weapons break and swords are deflected
If they remember my name.

“In disputes among kings, those who remember my name
Defeat their adversaries and gain what is good,
Increase in repute among friends and relatives,
And their property becomes inviolable.

“Any who remember my name
Go without fear
To forests infested with bandits and wild animals,
Conquering all enemies.

“For those who are thrown from a mountain into burning coals
By malefactors to harm them,
The flames become lotus sprouts in a pond of water
If they remember my name.

“Thrown into the sea, they will not die,
Nor will they be swept away by a river or burned in fire:
No harm will come to them, but rather benefit instead,
If they remember my name, even for a while.

“From fetters, chains, and beatings,
Scorn, humiliation, and constraint,
Abuse, whipping, threats, and scolding,
Those who remember my name will gain release.

“The inimical, faultfinders,
Those who always maliciously slander,
Become friendly on sight
When they hear my name remembered.

“Evil magicians trying to kill them are appeased,
And no poison can injure those who remember my name.

“Malicious spirits, fiends, demons, and goblins, life-sapping, dangerous,
Are all quelled, even in dreams, once my name is recalled.

“One will not be separated from family and friends

Or be joined with the unfriendly
Or become materially destitute,
If one remembers my name, even for a while.

“Those who remember my name will not go to hell
Or become animals or ghosts
Or fall into other unfavorable states;
They will be reborn as celestial or human, purified beings.

“People remembering my name will not
Be blind, deaf, or infirm;
They will not be violent, but friendly
And sound in mind and body for countless ages.

“Those who scatter a handful of flowers over me,
Calling my name, go to my refuge of bliss;
Those who give me offerings with a clear mind
Will be worthy of receiving offerings in my buddha-land.

“Purified beings, passing away, are born here,
Face to face with the buddhas of all worlds;
Those who remember my name see the buddhas
And hear their teaching.

“By this and infinite other means
I guide sentient beings in the world;
I have developed one liberation,
And cannot know all the virtues of the virtuous.

“Sudhana has attended spiritual benefactors
In the worlds of the ten directions
And has not tired of hearing the teaching of the offspring of Buddha;
Why would joy not arise while hearing the Teaching?”

At that moment an enlightening being named Ananyagamin descended from the eastern sky and stood on the top of the mountain range surrounding this world. As soon as he set foot on the mountain, the whole world quaked and appeared to be made of jewels. The body of that enlightening being gave off such a light that the sun and moon were overwhelmed, the lights of all realms of being, fire, jewels, and stars were obscured, the great hells were lit up, the dark recesses of the realms of animals and ghosts were illumined, all ills and miseries were allayed, sentient beings were not bound by afflictions, and all sorrows ceased. He also appeared to go to the buddha, causing clouds of all kinds of offerings—jewels, flowers, perfumes, garlands, robes, parasols, banners—to rain all over the buddha-land, and he also appeared reflected in the abodes of all beings, appearing to them so as to

please them according to their inclinations, and he also appeared to have come to the enlightening being Avalokiteshvara on the peak of Mount Potalaka.

Then Avalokiteshvara said to Sudhana, "Do you see the enlightening being Ananyagamin in this assembly?"

Sudhana said, "Yes."

Avalokiteshvara said, "Go to Ananyagamin and ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Avalokiteshvara and went.

Ananyagamin

Then Sudhana, with Avalokiteshvara's verse of knowledge in mind, had not seen enough of Avalokiteshvara but obeyed his words and went to the enlightening being Ananyagamin. Paying his respects, Sudhana said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

Ananyagamin said, "I have attained an enlightening liberation 'speeding forth in all directions.'"

Sudhana asked, "What buddha did you learn it from? How far away is that buddha's world, and when did you leave that world?"

Ananyagamin said, "This point is hard for celestial, human, and titanic beings, for monks and priests, to know, being the power of an enlightening being, the unregressing energy of an enlightening being, the accomplishment of the energy of an enlightening being. It cannot be heard or retained or believed in or comprehended by those who are not under the tutelage of spiritual benefactors, who are not under the attention of buddhas, who have no accumulated roots of goodness, who have not purified their intentions, who have not attained the faculties of enlightening beings, who do not have the eye of wisdom."

Sudhana said, "Please tell me, noble one—I will believe, I will have faith, by the empowerment of buddhas and the assistance of spiritual benefactors."

Ananyagamin said, "I come from the buddha-land of a buddha named Born of Universal Light in a world to the east called Full of Light. I attained the enlightening liberation 'speeding forth in all directions' at the feet of that buddha. As many eons as atoms in untold buddha-lands have passed since I left that world Full of Light. With each thought I take as many steps as atoms in untold buddha-lands, and with each step I pass as many buddha-lands as atoms in untold buddha-lands, in all of which are buddhas. I go to all those buddhas, and honor each buddha with the finest mentally produced offerings, stamped with the cosmic seal that has no formation, approved by the buddhas, pleasing to all enlightening beings. I also observe the oceans of sentient beings in all the worlds, penetrate their minds, discern their facul-

ties, and appear to them bodily in accord with their inclinations and interests, speak of the Teaching, radiate auras of light, and provide them with various material necessities. I adapt my form for them, ceaselessly striving to guide them to perfection. And just as I proceed in the east, so do I also proceed in the south, west, north, northeast, southeast, southwest, northwest, the nadir and the zenith.

“I only know this enlightening liberation speeding in all directions. How can I know the practice or tell of the virtue of the enlightening beings who go everywhere, who face in all directions, who are in the realm of unfragmented knowledge, whose bodies are distributed evenly throughout all universes, who adapt their action to all sentient beings according to the inclinations and interests of those beings, whose bodies pervade all lands, who act in accord with the way things really are, who have realized the equality of past, present, and future, who accord with the equality of all places, who illumine the paths of all beings, who do not have arbitrary notions of buddhahood, who go along all paths without attachment or obstruction, who stand on the path of nonreliance?

“South of here is a city called Dvaravati, where the celestial Mahadeva lives. Go ask him how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects to the enlightening being Ananyagamin and went on.

Mahadeva

His mind following the far-reaching practice of enlightening beings, eager to embody the sphere of knowledge of the enlightening being Ananyagamin, seeing the excellence of the qualities of the realm of exercise of great mystic knowledge, girding himself with the armor of steadfast vigor, full of joy, his mind on the freedom of inconceivable liberation, accomplishing the virtues of enlightening beings, practicing concentration, establishing mental command, entering into vows, learning powers of analysis and expression, bringing forth power, Sudhana went to the city of Dvaravati and asked for Mahadeva.

The people of the city told Sudhana, “This Mahadeva is in a temple at a crossroads in the city expounding the Teaching in a giant body.” Sudhana then went to Mahadeva, paid his respects, and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, and wish you would tell me how to learn and carry out the practice of enlightening beings.”

Then the celestial Mahadeva extended four hands in four directions, brought water from the oceans with extreme speed and washed his face; he scattered golden flowers over Sudhana and said, “Enlightening beings are hard to get to see, extremely hard to get to hear. They rarely appear in the world, being so exalted. They are supreme lotuses of humanity, saviors of

the world, refuges for the world, reliances for the world. They are great suns, makers of light for sentient beings, the ones who show the path of safety and peace to those on the path of delusion. They are guides to the truth, leaders on the way to the citadel of omniscience. I think 'killer of wrong views' is the name for enlightening beings, in that they manifest themselves to those whose minds are undefiled, they appear before those whose deeds are pure, they imbue those who are free from evils of speech with the light of eloquence, and at all times they stand before those whose intentions are purified. Son, I have attained an enlightening liberation called 'cloud net.'"

Sudhana asked, "What is the sphere of this 'cloud net' liberation?"

At that moment the celestial Mahadeva manifested a heap of gold the size of a mountain before Sudhana, as well as a heap of silver, a heap of lapis lazuli, a heap of crystals, a heap of coral, a heap of emeralds, a heap of starry jewels, a heap of clear jewels, a heap of radiant jewels, a heap of jewels with facets facing in all directions, a heap of crown jewels, a heap of varicolored jewels, a heap of necklaces, a heap of earrings, a heap of bracelets, a heap of belts, a heap of anklets, a heap of various kinds of flowers, fragrances, incenses, garlands, unguents, aromatic powders, robes, parasols, banners, pennants, musical instruments, and all objects of desire. He then said to Sudhana, "Take of these and give gifts, do good works, make offerings to buddhas, take care of beings by generous giving, get them to practice transcendent relinquishment, teach the world by giving, show relinquishment, which is hard to do. In the same way as I give you all these goods, so also do I make relinquishment habitual in countless sentient beings whose sense of generosity is not repressed. Having gotten them to plant roots of goodness with the Buddha, the Teaching, and the Community, and spiritual benefactors, I get them to aspire to supreme perfect enlightenment.

"Furthermore, to those who are intoxicated with the enjoyment of objects of desire, who are very greedy for the enjoyment of objects, I make objects appear impure. To those filled with anger, those who are arrogant, conceited, proud, and haughty, those who should be led away from strife, I show terrors like fiends and ghouls who feed on flesh and blood, and show them that it is all the vehemence of arrogance. To those who are lazy and negligent I show the dangers of fire, water, kings, and brigands, to stir them to vigor and diligence. Thus with various appropriate means I turn them away from bad conduct and get them to develop good qualities, to destroy all impediments to the transcendent ways, to make the necessary preparations for the transcendent ways, to cross over all the precipitous paths on the mountains of barriers to enlightenment, and to enter the unobstructed state.

"I only know this 'cloud net' enlightening liberation. How can I know the practice or tell of the virtues of the enlightening beings who are like the celestial chief Indra, crushing the titans of affliction, who are like water, extinguishing the fire of suffering of all beings, who are like heat, evaporating the water of craving of all beings, who are like wind, shattering the

mountains of all attachments, who are like thunderbolts, rending asunder the mountain of the congealed notion of self?

“South of here, at the site of enlightenment in the region of Magadha in Jambudvīpa, lives an earth goddess named Sthavara. Go ask her how to learn and carry out the practice of enlightening beings.”

So then Sudhana paid his respects to Mahadeva and went on.

Sthavara

Then Sudhana went to the earth goddess Sthavara at the site of enlightenment in Magadha. Ten hundred thousand earth goddesses said to one another, “Someone comes who will be a refuge for all sentient beings; a vessel of enlightenment comes who will break the shell of ignorance of all sentient beings; one who springs from the family of spiritual sovereigns comes who will put on the turban of unattached supreme purity of a spiritual sovereign; a hero bearing the mighty thunderbolt of knowledge comes who will destroy the weapons of all false teachers.”

Then those earth goddesses, led by Sthavara, caused the earth to tremble, made the ocean roar, illumined the whole universe with a glorious light, and with bodies adorned with all kinds of jewelry, like bundles of lightning bolts descending from the sky, emerged from the surface of the earth, with all tree sprouts growing, all flowering trees blooming, all rivers flowing, all lakes and ponds rising, fragrant rains showering, great winds bearing flowers, billions of musical instruments playing, celestial palaces, ornaments, and tiaras appearing, bulls, elephants, tigers, and lions roaring, the lords of the gods, titans, serpents and spirits thundering, mountains crashing together, and hundreds of billions of treasures surfacing.

Then the earth goddess said to Sudhana, “Welcome. This is a spot of ground where you have planted roots of goodness, which I have witnessed. Do you want to see the results in one place?”

Sudhana paid his respects to the goddess and said, “I do.”

Then the goddess, touching the earth with the sole of her foot, caused it to appear adorned with hundreds of billions of deposits of countless jewels, and said to Sudhana, “These billions of treasures of jewels accompany you and are at your service, to be used as you wish; they have been produced as a result of your good works and are preserved by the power of your good works. Take of them and do whatever should be done.

“I have attained an enlightening liberation, ‘unassailable asylum of knowledge.’ Having attained this liberation, I have constantly stayed by and protected the enlightening being Vairocana since the time of Dipankara Buddha. Since then I have observed the enlightening being’s mental activity, entered his sphere of knowledge and all his vows, followed his purification of enlightening practice, gone along into all concentrations, pervaded the vastness of the mind of the mystic knowledges of all enlightening beings, and have comprehended, remembered, and taken in his mastery of the powers of all enlightening beings, his insuperability like that of all

enlightening beings, his pervasion of the network of all lands, his reception of the prediction of enlightenment from all buddhas, his manifestation of attainment of enlightenment in all times, his way of activating all the cycles of the Teaching, the doctrines expounded in all the scriptures, his way of revealing the vista of the great Teaching, his way of knowing how to lead all sentient beings to perfection, and his way of manifesting all the miracles that buddhas perform.

"I attained this 'unassailable asylum of knowledge' enlightening liberation from the buddha Skillful Guide in the world Moon Banner eons ago, more eons than the number of atoms in the polar mountain, in an eon called Supernal Manifestation of Light. Going in and out of this 'unassailable asylum of knowledge' liberation and causing it to expand and broaden, I have always been seeing buddhas, continuing up to this eon of virtue in the present, and now I have propitiated as many buddhas as atoms in untold buddha-lands, and I have seen the spiritual transformations of all those buddhas when they came to the site of enlightenment, and I have witnessed all those buddhas' roots of goodness.

"I know only this enlightening liberation 'unassailable asylum of knowledge.' How can I know the practice or tell the virtues of the enlightening beings who attend all buddhas, who remember the tales of all the buddhas, who have entered the recondite knowledge of all buddhas, who speed throughout the cosmos in a moment of thought, who are physically equal to the buddhas, who are undefiled receptacles of the mind of all buddhas, who have always effected the birth of all buddhas, who are envoys physically indivisible from all buddhas?

"In this country Magadha in Jambudvīpa is a city called Kapilavastu, where a night goddess named Vasanti lives. Go ask her how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to the earth goddess Sthavara and went on.

Vasanti

Then Sudhana went to the great city Kapilavastu, remembering the teaching of the earth goddess Sthavara, remembering that enlightening liberation "unassailable asylum of knowledge," extending the cultivation of that enlightening concentration, contemplating that enlightening doctrine, roaming in the freedom of that enlightening liberation, looking into the subtleties of knowledge of that enlightening liberation, entering into the ocean of knowledge of that enlightening liberation, focusing on the unity of the knowledge of that enlightening liberation, pursuing the accomplishment of the endless knowledge of that enlightening liberation, plunging into the ocean of knowledge of that enlightening liberation.

Going around the city from left to right, he went in by the eastern gate and stood in the middle of the crossroads of the city. Before long the sun set, and, skillfully grasping the instructions of spiritual benefactors, he longed to

see the night goddess Vasanti, considering spiritual benefactors a sure source of attainment of enlightened knowledge, based concretely on the sphere of the eye of universal knowledge, turning in all directions, wishing to see the spiritual benefactor, thinking of her with great respect as the abode of knowledge, his eye of knowledge extending to all objects, looking over the ocean of all that is knowable with the eye of concentration reaching throughout the ocean of knowledge of principles of all reality realms, intent on extension of the eye of great knowledge. He saw the night goddess Vasanti in the sky over Kapilavastu, in a tower of brilliant, incomparable jewels, sitting on a great jewel lion throne in the calyx of a lotus of all the finest fragrances.

She was beautiful, with a golden complexion, soft, rich black hair, and dark eyes. Her body was adorned with all kinds of ornaments, and she was wearing a red robe. She wore a sacred crest adorned with the orb of the moon, and her body showed reflections of all the stars and constellations. He also saw in her pores all the sentient beings who had been liberated by her from the calamities of unfavorable circumstances, evils, and miserable conditions. He also saw in her pores all the sentient beings whom she had settled in heaven, and all whom she had perfected in the enlightenment of hearers and individual illuminates, and in omniscience. He also saw in her pores all the various means, embodiments, and appearances she assumed to perfect them. He also heard coming from her pores the various utterances she used to teach and develop them. He also perceived in her pores the timing, the adaptation to sentient beings' inclinations and interests, the enlightening practices, forceful means, ways of mystic transformation through concentration, powers, states, observations, contemplations, mystic projections, powerful expansions of the great person, and free masteries of liberation by which they were perfected.

Having seen and heard those oceans of teachings involving various means, Sudhana was transported with joy; he paid his respects to the night goddess Vasanti and said to her, "Noble one, I have set my mind on supreme perfect enlightenment. Seeing all qualities of buddhahood as based on spiritual benefactors, I rely on spiritual benefactors. Please show me the way of omniscience whereon an enlightening being sets forth to the stage of the ten powers."

Vasanti answered Sudhana, "It is good that you are so devoted to spiritual benefactors and desire to hear the words of spiritual benefactors. Carrying out the instructions of spiritual benefactors, you will surely arrive at supreme perfect enlightenment. I have attained an enlightening liberation, a means of guiding sentient beings by the light of truth, which dispels the darkness for all sentient beings. I am kind to the evil-minded, compassionate to evil-doers, pleased with those who do good, impartial toward the good and the bad; I am determined to purify the defiled, to set the misguided straight, to inspire higher aspirations in those with low aspirations, to increase the energy of those with inferior faculties, to free those attached to the mundane whirl from its repetitious circles, and to set those oriented

toward the vehicles of individual salvation onto the path of omniscience. I am concentrating on these concerns and am imbued with the enlightening liberation through which I guide sentient beings with the light of truth that dispels the darkness for all sentient beings.

"Any people who travel on a dark night, where ghosts, thieves, and thugs lurk, when the sky is covered with black clouds, when it is misty, windy, and raining, when there is no moonlight or starlight, when there is no visibility, if they go on the sea, or on land, or in the mountains, or over deserts, or through forests, or through provinces or villages, or on the roads, if they are shipwrecked at sea or held up on land, or fall in the mountains or run out of provisions in the desert, or if they get stuck in the underbrush in the forest or run into trouble, or if they get scattered in the darkness, or if they get mugged in a town, or if they get lost or confused and cannot tell which direction they are going in, or if they run into disaster on the road, I rescue them by various means. For those traveling on the sea I quell hurricanes, get them past bad waters, stop unfavorable winds, quiet the raging billows, free them from the perils of whirlpools, clarify the directions, lead them on the right sea lanes, show them the channels, guide them to the isles of treasure, show them the way in the form of a navigator. Through various forms of being I act as a support and reliance. This root of goodness, furthermore, I dedicate in this way: 'May I be a refuge for all sentient beings, to put an end to all suffering.'

"For those on land on a dark night, where there are thickets and brambles, gravel and grit, on uneven terrain, battered by vicious wind and rain, painfully cold or hot, where savage beasts lurk, where killers and bandits roam, I save those who have lost their way on the earth, by means of the forms of the sun, the risen moon, meteoric showers, planets, the light of the stars, celestial beings, and enlightening beings. And I think: By this root of goodness may I become a savior of all sentient beings.

"For those on precipitous mountain paths, in danger of death, so that they may live, and for those who are dominated by the desire for fame, those who wish for renown, those who seek enjoyment, those who are avaricious, those who strive to get material things, those whose foremost desire is worldly success, those who are wrapped up in affection for their families, those who are lost in the jungle of views, and those who are oppressed by various miseries and fears, I become a refuge by various means: for example, by producing caves in the mountains for shelter, by producing fruits and roots for food, by producing streams for drinking water, by producing shelter against cold and heat, by showing the right path, by the songs of birds, by the luster of medicinal plants, by the glow of mountain spirits. I become a refuge for those in mountain caves and crevices, those oppressed by various pains, dispelling the darkness, producing level ground for them. And I resolve that just as I rescue these people in the mountains, so will I become a refuge for those fallen on the precipitous trails of the mountain of mundane existence, who are in the grip of old age and death.

"For those stuck in the jungle on a dark night, confronted with a vast

expanse of trees, on roads blocked by grass and water, reeds, trees, and vines, in thickets of various trees and creepers, frightened by tigers roaring, their minds filled with what they have to do, plagued with various perils and misfortunes, not knowing the way out of the forest, I show the right way to go. And I resolve that by this root of goodness I will free those in the thicket of views, caught in the web of craving, oppressed by the various pains and perils of the mundane whirl, liberating them from all miseries.

“And as for those in the desert, in the darkness, by various means I comfort them, show them the way, and lead them to safety, resolving that by this root of goodness I shall liberate those who are in the desert of the mundane whirl, who have fallen into evil ways, freeing them from all suffering and setting them on the road of omniscience, where there is eternal safety.

“As for those in inhabited areas who are experiencing the trouble of owning a home, I draw them away from their attachments to their abodes by various means and resolve by this root of goodness to remove all sentient beings from attachment to the elements of body and mind and establish them in nonreliant omniscience.

“As for those in villages who are attached to their house and relatives, beset by various family troubles, their minds agitated by various anxieties, I take care of them by material gifts and please them in a proper manner, establish them in the state of nonattachment, and resolve by this root of goodness to remove those who cling to the village of their senses from the sphere of mundane objects and set them in the sphere of omniscience.

“As for those who lose their sense of direction on a dark night, who think level ground is uneven, who think high ground is low, who think low ground is high, I light the way for them by various means. To those who want to go out I show the door, to those who want to travel I show the road, to those who want to cross over I show the bridge, to those who want to go in I show the house, to those who want to look around I show the directions. I show the high and low ground, the smooth and rough terrain and its various formations. I show travelers the villages, cities, towns, provinces, and capitals. I show those who are hot and thirsty streams and ponds and groves and parks. To those grieving at separation from their loved ones I show their family and friends, advisers, acquaintances, and kin, and various pleasing forms. And I resolve that just as I light the way for those in the dark who cannot see and have lost their way, as I create light to make various forms manifest, in the same way I will use the light of great wisdom to destroy the darkness of ignorance of those in the long night of the mundane whirl, who have no sense of direction at all, who are in the darkness of ignorance, whose eye of knowledge is covered by the veil of nescience, who are perverted in concepts, thoughts, and views, who think the impermanent is permanent, who think the painful is painless, who think the selfless has self, who think the impure is pure, who cling to a definite self, being, life, soul, individuality, and personality, who are attached to sense faculties, sense consciousnesses, and sense data, who are confused about cause and effect, who do what is not good, who take life, who steal, who abuse sexuality, who

tell lies, who slander others, who speak harshly, who sow dissension, who are covetous, who are malicious, who hold erroneous views, who do not honor their parents or mendicants or priests, who do not recognize the blameworthy or the good, who do not take pleasure in what is right, who are dominated by ill-gotten gain, who pervert what is right by erroneous views, who falsely impugn the enlightened, who try to suppress true teaching, who fly the banner of demons, who injure or kill enlightening beings, who are hostile to the Great Vehicle, who cut off the aspiration for enlightenment, who defame enlightening beings, who injure or kill their mothers, who are hostile, who revile the wise, who consort with the corrupt and unjust, who damage the relics of saints and the goods of the religious community, who oppose their parents, who act in hellish ways, who are on the brink of disaster—having destroyed the darkness of their ignorance by the light of great wisdom and directed them toward supreme perfect enlightenment, by the Great Vehicle of universal good I shall show them the path to the stage of knowledge of the ten powers; I shall show them the stage of the enlightened, the realm of the enlightened, the ocean of wisdom of omniscience, the sphere of enlightened knowledge, the consummation of the ten powers, the power of mental command of buddhas, and the unity of all buddhas. Having shown them this, I will establish them in the knowledge of equality of all buddhas.

“As for those who are sick, who are worn out from long illness, whose bodies are weakened, who have wasted away, those who have grown old and are overcome by old age, those who are wretched and poor, those who have come to the end of their lives, those who are in bondage, those who are being tortured, and convicts who have been imprisoned, I stand by them to save them from the danger of injury to their lives. I employ all means to remove the illnesses of those who are sick. Those who are wasted away and overcome by old age I take care of by constant attendance. I provide protection for the helpless, I enrich the poor, I take care of those who have fallen into misfortune by regarding their welfare as my own. Those abroad I lead to their own country, and those astray I lead in the right direction. Those in bondage I release from their bonds. Those who are being tortured I release from the pain of torture. I save the lives of convicts who have been handed over to the king for execution. I resolve that just as I am a refuge saving these beings from various perils and afflictions, so shall I take care of them with the supreme protection of the truth and liberate them from all mental afflictions. I shall enable them to transcend birth, old age, sickness, death, grief, lamentation, misery, depression, and mental disturbance. I shall free them from all fears of falling into bad conditions. I shall establish them in the care of spiritual benefactors. I shall take care of them by giving them jewels of true teaching. I shall get them to act impeccably. I shall direct them to the purity of the body of the enlightened. I shall establish them in the knowledge of the realm where there is ultimately no old age or death.

“As for those on wrong paths, those in the tangles of various views, those acting on erroneous conceptions, those doing evil in thought, word, and

deed, those uncontrolled in action, those devoted to various pious observances and ascetic practices, those who think the unenlightened are enlightened, those who think the enlightened are unenlightened, those who practice self-torture, those who worship bodies of water, mountains, or particular places, and those who are under the control of bad companions, I become a refuge for them by various means and thence turn them away from evil, from immersion in views, from all bad conditions. I establish them in right seeing in the world and place them in celestial and human states. I resolve that just as I liberate these sentient beings from the miseries of such bad behavior, so shall I establish all sentient beings in the transmundane path of transcendence, make them irreversible in progress toward omniscience, and lead them to omniscience by the great vow of universal good; and I shall not fall from the stages of enlightening beings, while not turning away from the realm of all sentient beings.”

At that point, further revealing the realm of the enlightening liberation which guides the world by the light of truth that dispels the darkness for all sentient beings, the goddess looked over the ten directions by the power of Buddha and spoke these verses to Sudhana:

This peaceful liberation of mind guides the world
To happiness in accord with the time
By producing the light of truth
To end the darkness of delusion and ignorance.

My kindness is vast and pure,
Developed over boundless eons past;
Dispelling evil, I illumine the world—
Realize this wisdom, O Sudhana, steadfast one.

Measureless is my ocean of compassion for the world;
Herein the buddhas of all times are born,
Hereby the pains of the world are soothed—
Realize this wisdom, O Sudhana, steadfast one.

Producing worldly happiness, both the joys
Which are conditional and those of the sages,
Thereby I am delighted, uplifted, pleased—
Realize this wisdom, O son of Buddha.

Forever turned away from the ills of the conditional,
As well as the knowledge and liberation of individual salvation,
Perfecting the power of buddhas—
Realize this wisdom, O son of Buddha.

Vast and pure is my eye, by which I see
The lands of the ten directions—

I see the buddhas in those lands
Sitting under the enlightenment tree.

I see thousands of buddhas with their circles,
The buddhas' bodies adorned with marks of greatness,
Emanating multifold glorious lights,
Radiating oceans of light from their pores.

I see the sentient beings in those lands,
How they die and are born;
I see the ignorant in the ocean of transmigration as they go
Round in circles experiencing the results of their own deeds.

My ocean of hearing is pure,
And all sounds enter therein:
Hearing the words of all sentient beings,
I keep them in mind.

The infinite expressions of the teachings of buddhas
I also hear and remember.

My sense of smell is far-reaching and pure,
Unobstructed in the midst of all things,
An entry into all states of liberation;
You should realize this wisdom.

My tongue is broad and long, coppery red,
Shiny like a jewel, pure;
With it I communicate to beings according to their mentalities:
You should realize this wisdom.

My reality body is transcendently pure,
Omnipresent in all times;
The physical body beings see according to their mentalities,
By the power of their devotion.

My mind is free from attachment and taint,
Resonant with thunderous sound;
Therein are all buddhas assembled,
Yet I have no discrimination.

Innumerable are the beings on the face of the earth;
I know the oceans of their minds,
I know their faculties and inclinations,
But I have no discrimination.

My occult power is vast and consummate,
I shake innumerable worlds
And produce an aura of light
Whereby I tame the intractable.

My virtue is vast and pure,
An endless treasury, adorning everywhere;
With it I make offerings to buddhas
And sustain the life of all beings.

I have entered the ocean of buddhas,
Realizing the wisdom of all time,
And I enter into their vows—
This wisdom is peerless and perfect.

In every atom I see oceans of worlds
Of past, present, and future;
And I see oceans of buddhas therein,
And their universal ground of wisdom.

See Vairocana, enlightened,
Pervading all lands in the ten directions,
Sitting at the foot of the enlightenment tree
In each atom expounding the teaching of peace.

Then Sudhana said to the night goddess Vasanti, "How long ago did you set out for supreme perfect enlightenment? How long ago did you attain this liberation, by the attainment of which you have come to perform all beneficial actions in this way?"

Vasanti replied, "As many eons ago as atoms in the polar mountain, there was an eon called Tranquil Light, in which five billion buddhas were born. There was then a world system called Born of the Light of Jewels, in which there was a central world of four continents called Jewel Moon Lamp Light, the capital city of which was called Lotus Light. In that capital city was a king named Bridge of Good Law, who was a just ruler, a sovereign with all the attributes of kingship. He had conquered that trouble-free earth by justice and ruled it righteously.

"The king's wife was named Moon of Understanding of Right. She enjoyed herself making love in the first part of the night, and in the middle of the night, when the love play had ceased, she slept. At that time, in a forest called Source of Radiance of Peace, to the east of the city of Lotus Light, a buddha named Supreme Thunder of All Truths attained supreme perfect enlightenment at a great enlightenment site made of the finest jewels, with the lights of all supernal manifestations, radiating the lights of the magical displays of all buddhas. That buddha lit up the whole world-system Born of the Light of Jewels clearly with a great multicolored light.

“Also in that capital city Lotus Light was a night goddess named Pure Moonlight. She went to the wife of the king, awakened her by the sound of her jewelry jingling, and said to her, ‘Know, O queen, that in the forest Source of Radiance of Peace, a buddha named Supreme Thunder of All Truths has attained supreme perfect enlightenment.’ And she gave the queen an extensive explanation of the virtuous qualities of the buddha, the spiritual transformation of the buddha, and the vow practices by universally good enlightening beings. The queen, illumined by the light of the buddha, set out for supreme perfect enlightenment with overpowering resolve. She made great offerings to that buddha and to his group of enlightening beings and disciples.

“Do not suppose that queen was anyone other than me myself—I was that queen Moon of Understanding of Right in that time. By virtue of that aspiration, and the roots of goodness I planted with that buddha, I was not born in any bad states for as many eons as atoms in the polar mountain, nor did I have defective faculties, nor did I suffer. I always attained celestial greatness among celestials, and human greatness among humans, and never was apart from spiritual benefactors—that is buddhas and enlightening beings. I never came upon bad times. So I passed as many eons as atoms in the polar mountain happily, peacefully, safely, and rightly, planting roots of goodness with the enlightened: yet after all that time my enlightening faculties were not yet perfectly developed.

“After those eons had passed, ten thousand eons before this eon of Virtue, there was an eon called Sorrowless Dispassion, in a world called Blazing Light Undeiled by Passion. That world was both defiled and pure. Five hundred buddhas were born there. The first of those five hundred buddhas was named Light of Tranquil Eyes with Senses Like the Polar Mountain, accomplished in knowledge and action, gone to felicity, supreme knower of the world, guide of tractable people, teacher of celestials and humans, enlightened, blessed. I was an outstanding girl named Light of Wisdom, daughter of an eminent man named Resounding Fame, and I was beautiful and robust. The night goddess Pure Moonlight, by the power of a vow, became a night goddess named Light of Purified Eyes. In the still of the night when my parents were in bed, she made our house tremble, showed her body to me with a great light, told me about the qualities of the buddha, and then showed me the buddha sitting at the enlightenment site in the first week after his enlightenment.

“I went with my parents and a large group of relatives to that buddha, led by the night goddess Pure Moonlight. I made great offerings to that buddha, and when I saw the buddha, I attained a concentration called ‘born of the world-guiding vision of Buddha,’ and I attained a concentration called ‘sphere of light of knowledge of the ground of past, present, and future,’ whereby I remembered those eons as many as atoms in the polar mountain; and my aspiration for enlightenment came to the fore. Having heard the Teaching from that buddha, I attained this enlightening liberation called ‘the means of guiding sentient beings by the light of truth which dispels the

darkness for all sentient beings,' by the attainment of which I physically pervade as many worlds as atoms in ten buddha-lands, and see the buddhas in those worlds, and perceive myself at the feet of those buddhas. I also see all the sentient beings in those worlds, and I know their vocal signals, and their thoughts, inclinations, faculties, and interests, and their previous development under the tutelage of spiritual benefactors; and I manifest a body to them which will please them according to their inclinations.

"Also, this liberation grows in each mental moment: in an unbroken succession of mental moments I pervade as many buddha-lands as atoms in a hundred worlds, as many buddha-lands as atoms in a thousand worlds, as many buddha-lands as atoms in a hundred thousand worlds; in each mental moment I go on like this to pervade up to as many buddha-lands as atoms in untold unspeakable numbers of worlds: and I see all the buddhas in those lands, and I perceive myself in their presence, and I hear, take in, remember, reflect on, and meditate on the teachings of those buddhas. I also enter into the oceans of past vows of those buddhas, and the purifications of the buddha-lands of those buddhas. I also undertake to purify a buddha-land. I also see the sentient beings in those oceans of worlds, and I transform my body to accord with the measures of the inclinations, faculties, and interests of those sentient beings, in order to develop and guide them. Thus this liberation expands in each mental moment, by working to expand it to pervade everywhere in the cosmos.

"I only know this enlightening liberation that is a method of guiding the world by the light of the truth which dispels the darkness of all sentient beings—how can I know the practice or tell of the virtues or comprehend the sphere or show the freedom of liberation of the enlightening beings who are completely versed in the infinite vow of enlightening practice of universal good, who command the power to enter into every principle in the ocean of the cosmos, who have mastered the adamant concentration of knowledge realized by all enlightening beings, who have undertaken the vow to preserve the lineage of buddhas in all worlds, who have perfected great goodness purifying all worlds in each mental moment, who command the knowledge to develop and guide all universes in each mental moment, whose eyes are suns that dispel the darkness of all obstructions for all sentient beings in all worlds, who strive to inform all sentient beings about the Great Vehicle of universal liberation, who are moons of wisdom dispelling the darkness of doubt and confusion for all sentient beings, whose pure voices obliterate attachment to existence, who have the power to show miracles in each atom of all phenomena, who have unfragmented knowledge of the ground of past, present, and future?

"In this very enlightenment site in Magadha lives a night goddess named Samantagambhirashrivimalaprabha, who inspired in me the determination for enlightenment and has encouraged me time and again. Go ask her how to learn and carry out the practice of enlightening beings."

Then Sudhana praised the night goddess with these verses:

I see your body now, pure, with various characteristics,
Like the polar mountain.
Above the world, you illumine the world,
With a body like Manjushri.

Your reality body is transcendently pure,
Equal in all times, without distinction:
Therein all worlds are gathered,
And form and dissolve without obstruction.

I see your body in all realms,
In a variety of manifestations:
And in your pores I see
The moon and stars.

Your mind is broad and pure, pervading
Like space in all directions;
Therein are assembled all buddhas,
Yet your knowledge is free from the taint of discrimination.

Brilliant clouds, as many as atoms in lands,
Issue from your pores;
They reach the buddhas in the ten directions,
Raining all kinds of ornaments.

Infinite bodies, as many as living beings,
Emerge from your pores;
They fill all the worlds in the ten directions,
And purify beings by various means.

I see inconceivably many lands in your pores,
Adorned in various ways,
Which you have purified,
Produced according to the minds of the beings.

Happy are those who hear your name,
Great is their gain;
And people who see you
Are near the path of enlightenment.

One should endure inconceivable eons of misfortune
In order to see you;
For those who are happy to hear of you,
You will extinguish their afflictions on sight.

Even if one were to speak

Of your qualities for as many eons
As atoms in a thousand lands,
There is no exhausting them.

Having praised the night goddess Vasanti with these verses, Sudhana paid his respects to her, looking at her again and again, never tired of attending spiritual benefactors, and left her.

Samantagambhirashrivimalaprabha

Realizing the purity of the sphere of the night goddess Vasanti's initial stage of determination to be an enlightening being, contemplating the origin of the embryo of enlightenment, entering into the ocean of vows of enlightening beings, purifying the path of transcendent ways of enlightening beings, going into the sphere of stages of enlightening beings, extending the sphere of practice of enlightening beings, remembering the ocean of ways of emancipation of enlightening beings, looking over the vast ocean of light of omniscience, extending the cloud of great compassion of enlightening beings intent on the salvation of all sentient beings, putting Vasanti's vow of practice of universally good enlightening action into effect throughout all lands forever, Sudhana went to the night goddess Samantagambhirashrivimalaprabha, paid his respects to her, and said, "Noble goddess, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being acts in the stage of enlightening practice, or how one proceeds, and how one perfects it."

She said, "It is good that, aspiring to enlightenment, you ask how to proceed and how to fully accomplish the stages of enlightening beings. By the fulfillment of ten things is the practice of enlightening beings accomplished: by purification of attainment of concentration in which all buddhas are seen face to face; by purification of the eye viewing the infinite body of all buddhas resplendent with marks of distinction; by entering into the manifestation of the infinite ocean of qualities of buddhas; by realizing the cosmic dimensions of the ocean of spheres of the infinite manifestations of the teaching of buddhas; by entering the emanation of multitudes of beams of light, as many as beings, from the pores of all buddhas, aiding sentient beings in various ways; by seeing oceans of flames the colors of all jewels coming from each pore; by penetrating the mystical manifestation of oceans of emanations of buddhas pervading all universes and guiding sentient beings in each mental moment; by penetrating the sounds of thunder of all the scriptures proclaimed in the past, present, and future cycles of teachings of the buddhas, using the myriad languages of all sentient beings; by entry into the infinite ocean of buddha-names; by penetrating the guidance of sentient beings by manifestation of inconceivable miraculous transformations of buddhas. By attainment of these ten things, enlightening beings become fully accomplished in enlightening practice.

"I have attained the enlightening liberation 'bliss of tranquil meditation

boldly going everywhere.' By this I see the buddhas of past, present, and future, and enter into their oceanic congregations, their oceanic projections by concentration, their oceanic efforts in the past, and the oceans of their names. I also comprehend the differences of the teaching cycles of those buddhas, the variety of their life spans, the differences in their voices, and their embodiment of the infinite realm of reality. Yet I do not become attached to those buddhas in terms of state of being. Why? Because those buddhas do not go, having stopped all worldly courses of action; they do not come, because of the nonbecoming of intrinsic nature; they are not present, being physically equal to the unoriginated nature of reality; they are not extinct, being characterized by nonorigination; they are not real, because they convey the vision of phenomena as in illusion; they are not false, because of accomplishing the welfare of all beings; they do not pass from one condition to another, because they are free from death and birth; they do not perish, because of the imperishable nature of things; they are uniform, because they are beyond all manner of speech; they are formless, because of being done with the forms and natures of things.

"Furthermore, while thus understanding all buddhas, by the light of the sphere of meditation of buddhas I expand this enlightening liberation 'bliss of tranquil meditation boldly going everywhere'; I extend it, enter into it, follow it, live up to it, accomplish it, make it consistent, delve into it, develop it, meditate on it, contemplate it, internalize it, make it my sphere of action, stabilize it, make it manifest, illumine it, order it, analyze it, fulfill its requirements, and effect it.

"Therein, based on great compassion without any false conceptions, to focus my mind solely on carrying out the salvation of all beings, I cultivate the first stage of meditation. To cease all mental action and focus my mind solely on joy and happiness in taking care of all sentient beings with the power of knowledge, I cultivate the second stage of meditation. To realize the purity of inherent nature of all beings with equanimity detached from the mundane world, I cultivate the third stage of meditation. To extinguish the burning of the pain of afflictions of all sentient beings I cultivate the fourth stage of meditation. To extend the sphere of the vow for omniscience, for skill in producing the ocean of all concentrations, to enter the means of access to the ocean of liberation of all enlightening beings, to know the science of occult powers of all enlightening beings, to effect the mystic projection of practices of all enlightening beings, I cultivate the enlightening liberation that goes everywhere through tranquil meditation, purifying the knowledge that enters into every realm of reality.

"Furthermore, as I cultivate this liberation, I develop sentient beings to maturity by a variety of means. In people engrossed in sex play in the still of the night I induce the thought of impurity, the thought of disappointment, the thought of weariness, the thought of trouble, the thought of bondage, the thought of bedevilment, the thought of impermanence, the thought of pain, the thought of selflessness, the thought of ownerlessness, the thought of offense, the thought of old age and death, and the thought of indifference

to all objects of desire. And those people, developing this state of mind, indifferent to all pleasures, coming to enjoy spiritual pleasure, go forth from home to homelessness. When they have gone into the forest and are following spiritual principles, I foster faith in them. I cause a lull in all disturbing, frightening, loud sounds, and in the quiet of the night I reveal to them the profundity of the buddha-teaching. I provide them with circumstances conducive to effort, open the door of renunciation, show the path, provide light, dispel darkness, put a stop to fear, praise renunciation, speak of the qualities of the Buddha, the Teaching, and the Community, and of spiritual benefactors, and praise going to spiritual benefactors.

“As I cultivate this liberation, I put a stop to sentient beings’ wrong passions and wrong feelings and thoughts. I put a stop to the ideas and thoughts of those dominated by wrongful gain, those who act on false notions. I see to it that evil does not arise in those in whom it has not yet arisen, and that the false conceptions of those in whom evil has arisen are stopped. For those in whom thoughts of roots of goodness have not yet arisen, I motivate thoughts of the ways of transcendence, spiritual practice, achievement of the aspiration for omniscience and release, the principle of kindness, suffusing all sentient beings with great compassion, and producing the various bases of celestial and human happiness. For those to whom such thoughts already occur, I provide various means of guidance. I motivate all the appropriate thoughts and intentions until they are in accord with the way to omniscience.

“I know only this enlightening liberation of the bliss of tranquil meditation boldly going everywhere. How can I know the practice or tell of the virtues of the enlightening beings who are completely conversant with the vows of practice of universally good enlightening beings, who have attained knowledge of the cosmos with its endless forms, in whose minds all roots of goodness are developed, who have attained awareness of the knowledge and powers of all buddhas, whose minds abide in the sphere of all buddhas, whose minds are unhindered wherever they may be, who have fulfilled the resolve for omniscience, whose minds have entered the ocean of all lands, whose minds see all buddhas and take in the teachings of all buddhas, who dispel the darkness of all ignorance, whose minds generate the light of omniscience as the way to effect the final destruction of craving for repetitious mundane enjoyment?

“Right by me, on the right side of the site of enlightenment of Vairocana, there lives a night goddess named Pramuditā-nayanajagadvirocana. Go ask her how an enlightening being should work on the deeds of enlightening beings.”

Then the night goddess Samantagambhīrāśrīvimālaprabhā spoke these verses to Sudhāna, further revealing the enlightening liberation of the bliss of tranquil meditation boldly going everywhere:

The buddhas, supreme in all times,
Appear to those with faith.

Their eye is vast and pure;
Thereby they enter the oceans of buddhas.

See the undefiled body of Buddha,
Beautifully adorned with distinctive marks;
And see the miracle of the Buddha
Pervading the cosmos in every moment.

The felicitous one Vairocana has become enlightened
Sitting at this enlightenment tree;
Throughout the vast cosmos,
He teaches according to mentality.

The Buddha has realized true nature
As bodiless, utterly quiet, nondual;
His physical body, adorned with marks of distinction,
He manifests throughout the world.

The body of Buddha is vast, inconceivable,
Filling the entire cosmos:
It is seen everywhere equally,
Showing all the buddhas everywhere.

The Buddha's auras of light,
Numerous as atoms in all lands,
Reflecting each other's radiant colors,
Pervade the cosmos every moment.

Inconceivable, vast clouds of light
Stream endlessly from the Buddha's pores;
They pervade all worlds and extinguish
The heat of afflictions of all beings.

Infinite oceans of emanations of Buddha,
Emerging from Buddha's pores,
Go throughout the cosmos and stop the suffering
Of all miserable states of being.

Buddha's voice thunders pleasantly,
And the light of the ocean of good sayings
Showers the widespread rain of truth
And produces the will for enlightenment in sentient beings.

Those who have been guided by him in the past
And practiced the ways of enlightenment for eons
See Vairocana Buddha's features

Reflected in all lands.

The Buddha, appearing in all worlds,
Stands before all beings:
I cannot know all
Their various realms of attention.

All the exalted enlightening beings
Are together in one pore of Buddha:
That way of liberation, which is inconceivable,
I cannot know in full.

My neighbor goddess
Stands rapt before the Buddha,
Her eyes like starry fire—
Go ask her how to practice enlightenment.

Then Sudhana paid his respects to the night goddess Samantagambhirashrivimalaprabha and took leave of her.

Pramuditānayanajagadvīrocana

Immersed in the teachings of the spiritual benefactors, with practice of the words of the spiritual benefactors in mind, desirous of the sciences of spiritual benefactors, his attention focused without distraction by seeing spiritual benefactors, his mind illumined through seeing spiritual benefactors with a light that destroys all obstructions, his mind immersed, through seeing spiritual benefactors, in the ocean of great compassion that saves all beings, his mind illumined, through seeing spiritual benefactors, by the light of knowledge of the ocean of principles of the cosmos, Sudhana went to the night goddess Pramuditānayanajagadvīrocana.

The goddess, in order to further mature the development of Sudhana's roots of goodness based on visiting spiritual benefactors, showed him visiting spiritual benefactors as made possible by great provisions of virtue and knowledge, as great heroic effort, as energy that is hard to attain, as long-term perseverance, as entry into infinite realms, as connected with long association, as connected with manifestation of fulfillment of endless tasks, as undertaking the provision of the endless equipment of the path, as made possible by indomitably going everywhere, as coming and going without departure.

Then Sudhana went to the night goddess in the manner of one going to a spiritual benefactor energetically proceeding to provide for omniscience, striving to carry out the ocean of great vows, determined to endure endless suffering for the sake of even one single sentient being, proceeding with perseverance to traverse the cosmos in a single atom wearing the armor of great energy, speeding everywhere in all directions, associating with the

practice of enlightening beings of endless eons at a single point, every moment of thought in enlightening practice entirely based on omniscience, determined to tread the path mystically projected by the buddhas of all times, treading the path flowing through all spheres of reality, keeping the attention on the principles of all realms of reality, pervading the whole cosmos of reality.

He saw the night goddess sitting in a lion seat in a flower calyx in the circle of the Buddha, in an enlightening concentration characterized by the vast, pure energy of the joy of universal good. He also saw emerging from all her pores multitudes of emanations illumining all sentient beings, making all sentient beings happy, showing the practices of the transcendent ways according to the vision of all sentient beings, pleasing to the sight of all sentient beings. He saw multitudes of emanations showing the practice of giving in accord with the mentalities of all sentient beings, using their own languages to communicate with them, to detach all sentient beings from their attachments, by indifference to material things, giving impartially to all sentient beings without neglecting any, impartial toward all sentient beings, not disrespecting or disregarding any sentient beings, relinquishing all things internal and external, showing the relinquishment of that which is very hard to give up, showing the practice of giving to sentient beings in all worlds according to their mentalities. He saw multitudes of emanations projecting the difficult act of relinquishment practiced by the enlightening beings of past, present, and future emerge and appear to all sentient beings in all worlds in the ten directions, by attainment of the inconceivable mystic power of enlightening beings.

He saw multitudes of projected bodies in the forms of all sentient beings emerge from every pore of the goddess, appearing before all sentient beings in all worlds, showing them unshakability in all aspects of self-control, illustrating as many forms of austerity as there are living beings, showing independence from all worlds, disregard of all objects, indifference to all mundane abodes, showing that celestial and human prosperity and decline, happiness and suffering, are all inextricably intertwined, showing impurity and putting an end to the false notion of purity in the world, revealing the nature of things as impermanent, unstable, and changing, showing the nature of all conditioned states as painful and selfless, promoting the appeal of living constantly in the realm of the enlightened, directing sentient beings to the ultimate purity of the way of life of the enlightened, teaching the practice of discipline using expressions adapted to the mentalities of all sentient beings, showing the grace of ethical conduct pleasing all sentient beings, developing all sentient beings to maturity.

He also saw emerging from all the goddess's pores multitudes of projected bodies with various appearances showing sentient beings' patient endurance of mutilation and dismemberment, patient endurance of beatings, patient endurance of unjust abuse, reproof, contempt, degradation, beatings, and threats, showing unshakability, showing kindness to all beings without hauteur or servility, showing freedom from conceit, showing inexhaustible

knowledge of the inexhaustibility of tolerance of the true nature of all things, showing the practice of forbearance to destroy all afflictions of all sentient beings, turning sentient beings away from all warped conditions, praising the supreme purity of the enlightened, developing sentient beings to maturity.

He also saw emerge from all the pores of the goddess multitudes of projections of the forms of various kinds of beings, the same as all beings in appearance and size, showing all sentient beings, according to their mentalities, the exertion of energy to store the great knowledge and virtue needed for omniscience, showing the energy to destroy all demons, the energy to work for enlightenment without being disturbed or deflected, the energy to lift all sentient beings out of the sea of the mundane whirl, the energy to get rid of all paths leading to falls into miserable conditions, evils, and states inopportune for enlightenment, the energy to pulverize the mountain of nescience, the energy to serve all buddhas tirelessly, the energy to receive and hold all buddha-teachings, the energy to cut through and shatter the mountains of all obstacles to enlightenment, the energy to develop and guide all sentient beings tirelessly, the energy to purify all buddha-lands, and the supreme purity of the energy of the enlightened, thus developing sentient beings to maturity.

He also saw multitudes of projected bodies emanate from the goddess's pores producing joy in sentient beings by various means, removing depression, wary of all sensuality, promoting modesty in the world, directing sentient beings to guard their senses, praising unexcelled religious practice, portraying the realm of desire as a perilous realm of demons, showing the realm of enjoyment of all worldly desires even to those free from sensuality, establishing sentient beings in enjoyment of truth, step by step producing the bliss of the attainments of meditation and concentration, praising conscious contemplation of all the afflictions of all sentient beings, showing the magical creativity of the ocean of concentrations of all enlightening beings, showing the majesty of the miracles of the mystic knowledges of enlightening beings, making sentient beings joyful and happy, removing melancholy, bringing goodness of mind, producing cleverness and activity of mind, purifying the mind, clarifying the senses, producing physical bliss, promoting the growth of the energy of the joy of truth, thus developing sentient beings to maturity.

He also saw multitudes of bodies in the forms of all sentient beings emanate from all the goddess's pores, appearing agreeably to all sentient beings in all lands, showing them tirelessness in going to all spiritual benefactors, showing tirelessness in attendance on all mentors and spiritual benefactors, showing tireless energy in taking in and holding in mind the operations of the cycles of teachings of all buddhas, investigating the oceans of all approaches to the truth, describing the way to enter the ocean of all buddhas, elucidating the teaching of the characteristics and nature of all phenomena, showing the door of concentration, showing the thunderbolt of wisdom which breaks through the mountain of views of sentient beings, by continu-

ous mental application showing the rise of the sun of wisdom dispelling the darkness of ignorance of all sentient beings, developing sentient beings in omniscience while engendering joy in all sentient beings.

He also saw multitudes of projected bodies, equal to all sentient beings, with splendid, inconceivably various appearances, emanate from the goddess's pores and appear before all sentient beings in accord with their inclinations and interests, using various languages to reveal higher knowledge of all worldly good, explaining the excellence of the path of omniscience by doing all that should be done in the world, by showing the issue of all states of existence, by describing the way out of conditioned existences, and by showing the way out of the wilderness of all views, showing transcendence of the paths of individual salvation, showing absence of attraction or aversion toward the created or the uncreated, showing nonattachment to the pleasures of mundane life or nirvana, showing unceasing progression from the heaven of satisfaction, showing unceasing attainment of enlightenment at the pinnacle of enlightenment, showing the realm of wisdom to guide all beings out of the sea of doubt, illumining omniscience for sentient beings.

He also saw as many multitudes of projected bodies as atoms in all lands emanate from each pore of the goddess and stand before all sentient beings praising the vow of practice of universally good enlightening beings, praising the excellence of the vow to ultimately purify all universes, praising purification of all worlds in each moment of thought, praising persistence in entering the powers of buddhas in each moment of thought, showing ceaseless entry into the ocean of principles of the cosmos—equal to the number of atomic particles in all oceans of worlds—in every single moment of thought, praising ceaseless elucidation of purification of the path of omniscience in all lands throughout all time, showing ceaseless entry into the ocean of past, present, and future means of guidance, showing ceaseless manifestations of all magical powers of enlightening beings, leading all sentient beings to omniscience by showing the practice of the vows of enlightening beings.

He also saw multitudes of projected bodies as numerous as the minds of all beings emanate from each of the goddess's pores and stand before all sentient beings, showing them the endless power of the provisions for omniscience, showing the unbreakable, invincible, indestructible power of the will for omniscience, showing the nonregressing, irreversible, sustained, ceaseless power of accomplishment of the supreme practice of all enlightening beings, praising enlightening beings' power to remain unaffected by the ills of mundane life, showing enlightening being's power to destroy all demons, showing enlightening beings' power of great compassion tirelessly carrying out enlightening actions throughout all ages, showing enlightening beings' power to shake all buddha-lands and please all beings, showing enlightening beings' power to crush all demons and false teachers, to nurture the power of knowledge to turn the wheel of the great teaching in the world, elucidating omniscience for all sentient beings.

He also saw multitudes of projected bodies in endless forms, presented to the minds of all sentient beings, emanate from each pore of the goddess, filling the endless realms of sentient beings in the ten directions, showing beings, according to their mentalities, the energetic activity of the knowledge of the practice of enlightening beings, showing knowledge comprehending all realms of sentient beings, showing knowledge comprehending all sentient beings' minds, showing knowledge thoroughly aware of the faculties of all sentient beings, showing knowledge comprehending all sentient beings' actions, showing knowledge of proper timing in developing and guiding all sentient beings, showing the knowledge to echo the languages of all realms of existence, showing knowledge pervading the ocean of ways to knowledge of all phenomena in each moment of thought, showing knowledge of the formation and disintegration of all worlds, showing knowledge of the differences in basis, form, and arrangement of all worlds, showing the knowledge to go to buddhas with magical offerings, serve the buddhas, and receive their teachings, thus producing joy in sentient beings by showing the practice of the transcendent way of knowledge, soothing their minds, producing joy and happiness, getting rid of melancholy, purifying the mind, leading to goodwill, clarifying the senses, producing the power of resolution, making sentient beings irreversible on the way to omniscience.

Just as he saw her proceeding to develop sentient beings in the world by demonstrations of the practices of the transcendent ways, he saw multitudes of bodies of beings of various forms emanate from each of the goddess's pores with the thunder of the laws of all enlightening beings, the preparations of the goddess's first inspiration, propitiation of spiritual benefactors, going to buddhas and attending them, the practice of virtuous conduct, the relinquishment of what is hard to give up in the course of practicing transcendent giving, the purification of transcendent discipline, the abandonment of rulership and retinue and going forth from society, the exercise of forbearance in austerities difficult to practice in the world, unshakability in the application of the vows undertaken by enlightening beings, the oceans of practices of steadfast resolutions of enlightening beings, the endurance of suffering which is impossible, unspeakable, unthinkable to all worldly beings, the endurance of physical and mental harassment, acceptance of the nonperishing nature of deeds, earnest acceptance of all truths, contemplative acceptance of the nature of all things, energy in undertaking to become omniscient, energy in accomplishing all aspects of buddhahood, all practices of transcendent energy, the preparations for transcendent meditation, energetic efforts in transcendent meditation, practices purifying the attainments of transcendent meditation, mystical powers attained by enlightening beings through concentration, entries into the ocean of mediums of concentration, practices of transcendent meditation, the preparations for transcendent wisdom, the clarification of the sun of great wisdom of enlightening beings, the issue of great masses of wisdom, the treasures of wisdom, applications of the ways of contemplation of the ocean of great

wisdom, applications of the principles of great skill in means, embodiments of the transcendent vows of enlightening beings, achievements of great transcendent vows, practices of transcendent commitment, past efforts involved in great transcendent vows, great resources for the attainment of transcendent power, cooperating circumstances of transcendent power, oceans of principles of transcendent power, indications of transcendent power, past efforts involved in transcendent power, principles of transcendent knowledge, applications of transcendent knowledge, methods of purification of knowledge, realms of knowledge, attainments of knowledge, ranges of knowledge, integration of principles of knowledge, methods of communicating knowledge, consequences of the courses of knowledge, suffusions of knowledge, expansions of knowledge, embodiments of knowledge, principles of the ocean of knowledge, past efforts involved in the accomplishment of knowledge, attainments made possible by ascertainment and entry into the modes of practice of knowledge, attainments of knowledge involved in the method of total integration of perfect knowledge, attainments of knowledge of truth comprehending right and wrong, attainments of knowledge of actions, of lands, of ages, of past, present, and future, attainments of knowledge of the emergence of buddhas, attainments of knowledge of buddhas, attainments of knowledge of enlightening beings, attainments of knowledge originating in the mind of enlightening beings, attainments of knowledge of the particular states of enlightening beings, attainments of knowledge of the origins of enlightening beings, attainments of knowledge of the orientation of enlightening beings, attainments of knowledge of the vows of enlightening beings, attainments of knowledge of the cycles of teaching of enlightening beings, attainments of knowledge of enlightening beings' ascertainment of what is right, attainments of knowledge of principles of the ocean of practice of enlightening beings, attainments of knowledge of the multitude of enlightening beings' doctrines, their spheres, their hidden resources, and their courses of action—all the principles of enlightening beings connected with consummate knowledge of infinite objects, Sudhana saw being embodied by emanations from the goddess to develop sentient beings to maturity. He saw multitudes of embodiments of the forms of all kinds of beings emanating from the goddess, filling the cosmos, appearing before all sentient beings, and developing them to maturity.

He also saw projections of the streams of good thoughts rising in the goddess's past lives, beginning with the preparations of her initial aspiration, the continuing successions of commendations of aspiration to enlightenment, the continuous successions of death and rebirth, the continuous successions of incarnation, the continuous successions of names, the continuous successions of visits to spiritual benefactors, the continuous successions of harmonizations with buddhas, the continuous successions of absorption of every sentence and syllable of the teachings of buddhas, the continuous successions of states of mind in carrying out the path of enlightening beings, the continuous successions of attainment of concentrations,

the continuous successions of pervasion of vision of all lands, the continuities of the circles of knowledge of the succession of ages, the continuous succession of penetrating knowledge of the cosmos, the continuous succession of knowledge observing the realms of sentient beings, the continuous succession of knowledge of individual deaths and rebirths, penetrating the ocean of principles of the cosmos, the continuous successions of contemplative knowledge purifying the celestial ear, the continuous successions of media of access of wisdom observing the minds of all sentient beings, the continuous successions of media of initial access of the celestial eye, the continuous successions of initial perceptions of the celestial ear, the continuous successions of initial knowledge of others' thoughts, the continuous successions of initial recollections of the past states of self and others, the continuous succession of the initial circumstances of attainment of uncontrived mystic powers based on nonbeing, the continuous succession of pervading everywhere by exercise of great mystic powers, the continuous succession of attainments of liberations of enlightening beings, the continuous successions of comprehension of the inconceivable principles of the ocean of liberations of enlightening beings, the continuous successions of mystic transformations of enlightening beings, the continuous successions of procedures of enlightening beings, the continuous successions of attainments of enlightening beings, the continuous successions of impressions of enlightening beings, the continuous succession of entries into the path of enlightening beings, and so on, including the night goddess's continuous successions of entries into the most subtle knowledge of enlightening beings. He saw projected bodies emanate from each pore of the goddess, expounding the Teaching to sentient beings, elucidating, clarifying, demonstrating, discussing, analyzing, extending, categorizing, explaining, communicating, and conveying it to them.

He saw some teaching with the sound of wind, some with the sound of water, some with the sound of fire, some with the sound of the ocean, some with the sound of earth quaking, some with the thrilling sound of mountains crashing together, some with the sweet sound of celestial cities trembling, some with the sound of celestial palaces crashing together, some with the voices of celestial beings, some with the voices of various fantastic beings and entities, some with the voices of human chiefs, some with the voices of Brahma chiefs, some with the songs of nymphs, some with celestial music, some with the sound of jewels, some with the voices of all living beings, explaining the sphere of the night goddess's liberation to sentient beings. Thus he saw the range of the night goddess's liberation, with the attainment of perfection proceeding from her first aspiration, including her sport in liberation, being communicated to all sentient beings by means of multitudes of embodiments of enlightening beings, various utterances of enlightening beings, multitudes of emanation bodies of buddhas, and various utterances of buddhas.

He saw untold buddha-lands in the ten directions being purified in each instant of thought by each of her hosts of projected bodies; he saw infinitely

varied oceans of sentient beings being liberated from all ills and miseries; he saw infinitely varied sentient beings being led to celestial and human states; he saw infinitely varied multitudes of sentient beings being led to the stages of individual liberations. In each moment of thought Sudhana saw infinite masses of sentient beings going through the ten stages; he listened, reflected, investigated, discerned, contemplated, approached, followed, entered, and made himself equal thereto, by the mystical power of the night goddess's enlightening liberation characterized by the immensity of the inconceivable joy of universal good, by the development of inconceivable roots of goodness through having performed the same practices in the past and having been empowered by the support of the enlightened, and by having become a vessel of universally good enlightening practice.

Then Sudhana, imbued with the light of the ocean of ecstasy of enlightening beings, empowered by the buddhas of the ten directions, stood reverently before the night goddess Pramuditānayanajagadvīrocana and sang her praises in such terms:

For measureless eons you have studied
The profound nature of the buddhas,
Progressively extending throughout the worlds of the ten directions,
Appearing according to the minds of the beings therein.

Knowing them to have no self, no master,
To be always confused by untruth and false ideas,
By occult powers you manifest many kinds of bodies
And guide sentient beings.

Infinite, tranquil, the reality-body
Is nondual and pure:
Sentient beings clinging to duality
You guide by myriad emanations.

While you have no attachment
To mind or matter,
You guide the world
By emanation of perfect forms.

Detached from the internal and the external,
Having left the ocean of mortality,
You manifest infinite reflections
In the states of mundane existence.

You have no vacillation,
No vain imaginations or false ideas;
To the ignorant attached to falsehood you show
The inherent nature of things to guide them.

Single-minded for many eons
On the states of the ocean of all concentrations,
To make offerings to buddhas everywhere, you send forth
Multitudes of emanations from your pores.

You enter the way to the powers of buddhas
In every moment of thought:
Striving to save all beings,
You show them incarnations like themselves.

Observing the ocean of being,
Its variety of actions and various forms,
Showing the path of nonobstruction by things,
You purify sentient beings.

Your body, of splendid appearance,
Is purified by the practice of universal good:
In command of the minds of beings,
You manifest the form of a goddess in the world.

Having praised the goddess with these verses, Sudhana said to her, "How long have you been devoted to supreme perfect enlightenment, and how long ago did you attain this enlightening liberation characterized by the immense pure energy of the joy of universal good?"

The goddess answered him, "I remember, many eons ago, past as many eons as atoms in the world, the land Blissful Light of Jewel Radiance, in the eon Silent Sound, filled with a hundred duodecillion sets of four continents, in the center of which were four beautiful continents, extending as far as the light of a mountain of jewels, filled with a hundred duodecillion royal cities, in the center of which was a delightful city Fragrant Banner, radiant with jewels: therein lived a wise king named Lord of the People, a world ruler, adorned with the thirty-two marks and eighty embellishments of great people, born spontaneously from a lotus calyx, his body shining gold, his light filling the continent all at once, spreading through the sky. He had a thousand sons, all with the constitution of heroes, ten million ministers, learned, intelligent, wise, and ten million concubines, beautiful as goddesses, expert in the arts of love, affectionate, altruistic, kind, attentive to the king. That king ruled the whole four continents and enriched them by the power of justice. I was the main wife of that king, with a clear voice and a pleasing body; my aura of pure golden light extended a thousand leagues. One night as the king, his sons, and his retinue slept, the sounds of singing ended, and as I was peacefully asleep in bed, in the middle of the night a buddha appeared in the world and filled the ten directions with infinite mystic projections, pervading everywhere with various magical bodies imbued with glorious oceans of light, as many as atoms in all lands. The earth, including the mountains, quaked, announcing the appearance of the buddha; gods, titans, humans and

spirits, were all thrilled at the emergence of the buddha. The buddha's emanations came forth from every pore; pervading the worlds of the ten directions, they taught according to people's mentalities. The buddha showed me all those infinite manifestations in a dream: hearing those profound teachings, I was joyful while dreaming. Ten thousand night goddesses stood in the sky above me, describing the buddha in celestial tones and telling me to wake: 'Arise, O queen, a buddha has appeared in your realm, hard to meet in a hundred oceans of eons; those who behold him are happy and purified.' I became joyful, and on awakening I saw an immaculate light. Seeing this light, immediately I beheld the buddha at the enlightenment tree, adorned with the thirty-two marks, oceans of lights streaming from his pores, rising above all like the polar mountain. Seeing him, I joyfully wished to become like that; I made this vow upon seeing the grandiose manifestation of Buddha. I woke the king and his concubines, and when they saw the light of Buddha they were thrilled. I went to the buddha with my husband, accompanied by millions of people and troops. I made offerings to the buddhas for twenty thousand years, giving precious substances, the earth, and its seas. The buddha expounded myriad scriptures, multitudes of virtues, an ocean of vows, and the adornments thus produced, explaining the origins of all buddhas according to mentalities in this world. That night goddess awakened me for my benefit, and then I was inspired with compassion, eager to become like this and then awaken the heedless. This was my first aspiration to supreme enlightenment, and while coming and going in the oceans of being, I have never lost this resolve.

"I served ten decillion buddhas with faith while desiring celestial and human enjoyments in the mundane. The first buddha was Ocean of Glory, next was Lamp of Virtue, third was Jewel Brightness, fourth was Spacelike Wisdom, fifth was Flower Calyx, sixth was Moon of Unattached Intellect, seventh was Power King of the Moon of Truth, eighth was Light of the Sphere of Knowledge; ninth was Jewel Flame Mountain Lamp, and tenth was Light and Sound of All Times. I served all the buddhas, beginning with these, but had not yet attained the eye to enter this ocean of wisdom.

"After that a land called Jewel Light came into existence; the age was called Celestial Glory, and five hundred buddhas emerged therein. The first buddha was Light of the Lunar Sphere, second was Solar Lamp, third was Star Banner, fourth was Jewel Mountain, fifth was Flower Flame Ocean Lamp, sixth was Blazing Glory, seventh was Filled with Heavenly Glory, eighth was Shining King, ninth was Radiant Clarity, and tenth was King of Light of Universal Knowledge. Beginning with these ten, I served all those buddhas, but I was still attached to body and mind, my intellect dwelling on what really has no abode.

"After that there was a world named Myriad Lights of the Lamp of Truth; the world was beautiful, the age was called Light of Brahma: the buddhas in that world were numberless, and I served them and their retinues, and reverently heard the teachings of all those buddhas. The first buddha was Jewel Mountain, second was Ocean of Virtues, third was Clarity of the Cosmic

Voice, fourth was Roar of the Ocean of Truth, fifth was Banner of Truth, sixth was Energy of Mystic Spells, seventh was Light of the Power of Truth, eighth was Spacelike Awareness, ninth was Light of the Peak of the Polar Mountain of Flames of Truth, and tenth was Massive Radiance; beginning with these ten, I served all those buddhas, yet I did not awaken to the real nature whereby I could enter the ocean of buddhas.

“After that was a buddha named Sun Lamp Brilliance; the land was called Enlightened Mind, and there was an age there called Glory of Soma. Therein were eight hundred octillion buddhas whom I served, with an endless variety of fine offerings. First was King of Celestial Musicians, second was Tree King, third was Polar Mountain of Virtue, fourth was Jewel Eye, fifth was Array of Shining Lights, sixth was Radiance of the Ocean of Truth, seventh was Lord of the World, eighth was Blazing Glory, ninth was Virtuous, and tenth was King of Light of All Laws; beginning with these ten, I served all those buddhas, yet still did not attain the knowledge to enter the ocean of truth.

“After that there was a pure land of indestructible energy, Omnipotent Cloud of Light, arrayed with various adornments; therein were many purified beings, mostly healthy, with few afflictions. In the age Energy of the Tranquil Mind, a thousand buddhas came forth: the first was Diamond Navel, second was Bearer of Unattached Power, third was Reflection of the Cosmos, fourth was King of Light Illumining All Quarters, fifth was Energy of Compassion, sixth was Ocean of Vows, seventh was Lamp of the Sphere of Patience, eighth was Light of the Sphere of Truth, ninth was Array of Oceans of Light, tenth was King of Tranquil Light. Beginning with these ten, I served all those buddhas, yet I did not awaken to the real nature which is spacelike, inherently pure, based on which I could carry on spiritual practices in all lands.

“Then there was a pleasant land called Radiance of a Multitude of Fragrant Lamps, both defiled and pure, where there was an age called Good Possibility, in which one hundred trillion buddhas appeared, by whom it was adorned for ten eons; I held in memory the teachings spoken by those Guides. The first one was Vast Renown, second was King of Powerful Radiance of the Ocean of Truth, third was Sovereign of Truth, fourth was Voice of Virtue, fifth was Glory of Truth, sixth was Celestial Crown, seventh was Radiance of Energy of the Flame of Knowledge, eighth was Sound of the Sky, ninth was Lamp Appearing Everywhere, and tenth was Mind of Light Radiating from the Brow. I served all those buddhas, but did not purify the unhindered path.

“After that was a land called Supreme Mind, constructed of jewels, in fine arrays, well proportioned; in the age Luminous there, five hundred buddhas emerged. I honored all those buddhas, seeking this liberation: Host of Virtues was first, second was Silent Sound, third was Oceanic Glory, fourth was Sun Energy, fifth was Mountain King, sixth was Thunder on a Polar Mountain of Distinctive Marks, seventh was King of Law, eighth was King of Virtues, ninth was Mountain of Merit, and tenth was King of Silent Light; I

served all those buddhas, beginning with these ten, but though the path of the buddhas, into which all buddhas enter, was purified, I still had not attained the forbearance to enter into this way of the buddhas.

"After that was a land of beautiful light called Mind Wreathed with Silent Sounds; that world was inhabited by purified beings with little affliction. In the age called Delightful Pleasure there were eight hundred octillion buddhas; I attended and served them all and clarified the path of the supreme buddhas. The first buddha was Mass of Flowers, second was Ocean Womb, third was Mountain of Being, fourth was Crest of the Lord of Gods, fifth was Jewel Matrix, sixth was Gold Mountain, seventh was Heap of Gems, eighth was Banner of Justice, ninth was Glory of Speech, tenth was Mind of Knowledge; beginning with these ten, I served all those buddhas.

"After that was a land called Lamp Emblematic of Beautiful Creations; in the age called A Thousand Glories there were one hundred decillion buddhas: Quiescent Star of Tranquility, Supreme Glory of Myriad Silent Lamps, Illuminating King, Trailing Cloud, Solar Radiance, Light of the Lamp of Truth, Flaming Brilliance, Filled with Celestial Glory, Lamp of Wisdom Roaring Like a Lion; beginning with these ten, I served all those buddhas, but did not attain the forbearance to enter this ocean of wisdom.

"After that was a land called Splendor of Universal Light, in an age called Independent Array, in which were twenty-six octillion buddhas: first was Mass of All Virtues, then Spacelike Mind, Array of Good Capacities, Thunder of the Ocean of Truths, Voice of the Cosmos, Blissful Light of Myriad Emanations, Universal Energy, Sound Born of the Ocean of Truths, Mountainous Lamp in an Ocean of Virtues; and the last of them I propitiated was Paragon of Virtue Radiant As a Jewel. When that buddha emerged in the world, I was a queen, Moonlike Face, going to honor the buddha. He expounded a scripture on the supernal manifestations originating in an ocean of independent vows, which I listened to and remembered. I attained tranquil concentration of broad vision, and the power of mental command. I see oceans of buddhas in one land after another, from moment to moment. I have borne a cloud of universal light from the womb of compassion by means of kindness, a will for enlightenment as vast as space, with the measureless light of the powers of buddhas.

"Seeing the world in error, engrossed in the glitter of permanence and pleasure, shrouded in the darkness of delusion and ignorance, filled with afflictions, thinking falsely, given to views, wandering in obscurity, controlled by craving and evil-doing, accumulating a variety of deeds in mundane conditions, going from one state to another, suffering the physical and mental pains of birth, old age, and death, I have therefore wished above all for their welfare and happiness: in all places where there were buddhas, I produced a multitude of vows, to be as a source of happiness for all beings, with endless preparation and development according to the myriad methods of the path; and I emanated vast multitudes of projections of the transcendent ways throughout the cosmos, speeding to gladden the beings in all paths of existence. Progressing through the stages with great speed into the wis-

dom of all times, traversing the stages unhindered, I went to all buddhas in a moment of thought; and having entered the practice of universal good, I realized the myriad principles of the differentiations of the ten universes.

“That king named Lord of the People, the world ruler who was determined to prevent the dying out of the lineage of buddhas, was none other than Manjushri, who had become a king, successful in perpetuating the family of buddhas. The night goddess by whom I was awakened was emanated by the enlightening being Universally Good. The wife of the king was me. When I was awakened by the night goddess, I was caused to see Buddha; this was when I first aspired to enlightenment. Ever since that inspiration, for as many eons as atoms in a buddha-land, I have never fallen into bad states but have always wound up in celestial and human states. Wherever I have been, I have never been apart from the sight of buddhas; then when I saw the buddha Paragon of Virtue Radiant As a Jewel, I attained this enlightening liberation characterized by the immense pure energy of the joy of universal good, by the attainment of which I have come to develop and guide all sentient beings in this way.

“I just know this enlightening liberation characterized by the immense pure energy of the joy of universal good. How can I know the virtues or tell of the practice of the enlightening beings who have attained the ocean of great speed setting out for omniscience in the presence of all buddhas in each instant, who enter unceasingly into the ocean of great vows at every moment in the beginning of all undertakings, who are skilled in carrying out a multitude of practices in every moment of thought over endless eons in the ways shown by the ocean of all vows, and who are skilled in producing in each practice as many bodies as atoms in all buddha-lands, and who pervade the systems of all universes with each body, and who are skilled in demonstrating practices according to the mentality of sentient beings in each universe, and skilled in comprehending the ocean of ways of transformation of all buddhas of past, present, and future?

“There is a night goddess named Samantasattvatranojahshri who lives right here in the Buddha’s circle. Go ask her how an enlightening being is to enter and purify the sphere of practice of enlightening beings.”

So then Sudhana paid his respects to the night goddess Pramuditayanajanagadvirocana and left her.

Samantasattvatranojahshri

Entering with intense absorption into the night goddess Pramuditayanajanagadvirocana’s liberation of immense pure energy of the joy of universal good, understanding it, plunging into it, penetrating it, following it throughout its full range, going along with it, cultivating it, accomplishing it, encompassing it, carrying out the instructions of the spiritual benefactors, recollecting the teachings projected by the night goddess Pramuditayanajanagadvirocana for the continuity of teaching and instruction, with all faculties turned in all directions following the sight of spiritual

benefactors, with the intention to get to see spiritual benefactors, free from all conceits, with attention focused on seeking spiritual benefactors, with determination to develop the great provisions of virtue and knowledge, with vigorous initiative to harmonize with spiritual benefactors, with all roots of goodness one with those of spiritual benefactors, firmly intent on the practice of all skill in means of spiritual benefactors, having generated an ocean of energy fostered by spiritual benefactors, Sudhana went to the night goddess Samantasattvatranojahshri.

When Sudhana came to her, the night goddess, in order to show him the majesty of the endless enlightening liberation manifesting guidance for sentient beings in all works, showed him a body replete with beautiful features and embellishments, and emanated a light from the circle of hair between her brows called “emblem of pure stars of the lamp of flames of universal knowledge,” with infinite light beams; the light illumined the whole world, then descended into Sudhana and pervaded his entire body. As soon as Sudhana was touched by the light, he attained a concentration called “sphere of ultimate dispassion,” whereby he saw as many worlds as atoms in a buddha-land forming and dissolving in each particle of fire, water, earth, diamond, various jewels, flowers, perfumes, incenses, arrays of gems, and all objects in between the night goddess Pramuditānayanajagadvīrocana and the night goddess Samantasattvatranojahshri. He also saw clusters of water, fire, air, and earth, and the sentient beings in all the worlds, with the various abodes they dwell in and the various arrays of the lands—various mountain ranges, rivers, lakes, oceans, heavens, trees, adornments of the skies, adornments of the habitations of all kinds of beings, the realms of hells, animals, ghosts, the realms of death and birth among humans, all the various conditions of existence being interconnected, infinite different courses of being interrelated. He also saw the difference in those worlds—he saw some worlds to be defiled, some pure, some wholly defiled, some with purified states of being, some with purity in the midst of defilement, some with defilement in the midst of purity, some wholly pure, some level, some inverted, some askew.

He saw the night goddess Samantasattvatranojahshri in all realms of being in those worlds, facing every sentient being capable of being guided; by seeing all worlds together at once, he saw her standing, without division, before all sentient beings, adapting to their life spans, their various spheres of belief, their physical forms, their conventions of verbal communication, and their mastery, in order to guide them to full development. That is to say, he saw her standing before all sentient beings without division to free beings in hells from the pains and fears of hell, to free beings in brutish states from the perils of mutual predation, to free beings in the realm of ghosts from the pains and perils of hunger and thirst, to free beings in the realm of dragons from all the pains and perils of the dragon realm, to free all beings in the realm of desire from all the pains and perils of the realm of desire, to free all beings in the human realm from all the fears and perils of darkness, to free beings from all fear of ill repute, to free beings from intimidation by groups,

to free beings from fear of death, to free beings from fear of falling into states of misery, to free beings from fear of not being able to make a living, to free beings from fear of loss of virtue, to free beings from fear of loss of the determination for enlightenment, to free beings from the danger of association with bad companions, to free beings from fear of separation from spiritual benefactors, to free beings from fear of falling into the stages of individual salvation, to free beings from fear of suffering the pains of the various mundane states, to free beings from fear of all association with the uncongenial, to free beings from fear of coming on bad times, to free beings from fear of being born among bad people, to free beings from fear of doing evil, to free beings from fear of obstruction by deeds, to free beings from fear of bondage by attachment to various notions.

That is to say, he saw her confronting the purification of all lands by undertaking the vow to save all beings, whether corporeal or incorporeal, thinking, nonthinking, and neither thinking nor nonthinking, by the immense power of the vigorous exercise of the energy of concentration of enlightening beings, by exertion of the power of the great mystic knowledges of enlightening beings, by the power of execution of the vow to practice the conduct of universally good enlightening beings, by having generated the energy of the ocean of means of great compassion, to suffuse all beings with desireless universal love, to increase the energy of joy, which is the origin of happiness for all beings, to apply the knowledge of how to take care of all beings, by embodiment of the vast spiritual power of enlightening liberation. He saw her confronting realization of knowledge of all things, attendance of all buddhas, preservation of the teachings of all buddhas, accumulation of all roots of goodness, development of all enlightening practices, unhindered penetration of the minds of all beings, maturation of the faculties of all beings, purification of the ocean of interests of all beings, removal of obstructing elements for all beings, dispersal of the darkness of nescience of all beings, and the implementation of all good, to generate the light of omniscience.

Then Sudhana, having seen this inconceivable manifestation of the night goddess's enlightening liberation showing guidance for beings in all worlds, prostrated himself before her, enraptured. At that point the night goddess stopped assuming the adornments of the forms of enlightening beings and continued to produce all the mystical manifestations by means of the form of a night goddess. Then Sudhana stood respectfully before her and spoke these verses to her:

I have seen your immense body,
Of excellent appearance, adorned with jewels,
Variously beautified by embellishments
As the sky is by the stars.

Your aura of light, the sublime radiance of your body,
Is equal to the atoms in endless lands;

Like various kinds of matchless colors,
It pervades everywhere endlessly.

From every pore you radiate nets of light,
As many as minds of beings;
On a beautiful lotus in each ray of light
Stands an emanation of you, extinguishing pain in the world.

You emit fragrant clouds of light
In the forms of all beings, all pure,
Showering flowers everywhere,
On all the buddhas in the cosmos.

Your multitude of lights, vast and pure,
Is like a mountain radiant with jewels;
With it you illumine all worlds
And remove the darkness of delusion.

Myriad pure suns emerge
From your mouth;
Your sunlight shines throughout
The vast realm of Vairocana.

Pure moon and star lights
Radiate from your eyes in great numbers
And pervade the ten directions,
Illumining the world and destroying darkness.

From your features come myriad emanations
In the forms of all beings;
They go throughout the cosmos
Developing the countless masses.

Your body appears before all beings
Everywhere, creating joy;
You put an end to measureless dangers—
From kings, brigands, fire, and floods—guiding beings.

As directed, I have come to you,
Observing your qualities;
A pure aura of light beams
Emanated from between your brows,
Illuminating all places,
Producing great light in the world;
Having shown many various wonders,
It descended into my body.

When the light descended on me,
I experienced a marvelous, supreme happiness;
I was imbued with mental command, a hundred concentrations,
And I saw the infinite buddhas everywhere.

I knew the number of atoms
In the ground where I walked,
And saw in each atom
As many lands as atoms in lands.

In an atom are hundreds
Of various mixed-up, defiled lands,
Where the beings suffer pains
And weep and wail.

There are also many lands with purity amid defilement,
Where the happiness is little and the suffering much,
Where the compassionate buddhas,
Their disciples, and the self-enlightened gather.

There are also lands with defilement amid purity,
Where many enlightening beings are assembled,
Beautiful lands graced with men and women,
Where the family of buddhas abides.

Oceans of lands, vast and pure,
Are in an atom, or an even plane,
Purified over long eons past
By the action of Vairocana.

In every land buddhas appear
At the enlightenment tree;
Having attained enlightenment,
They teach and guide the world.

I see you in the vast realm of Vairocana,
Honoring all the infinite buddhas.

Then Sudhana said to the night goddess, "It is wonderful how deep your enlightening liberation is. What is this liberation called? How long ago did you attain it? How does an enlightening being practice so as to purify this liberation?"

She replied, "This state is hard for celestials, Buddhist disciples, and individual illuminates to arrive at. Why? Because this is the realm of enlightening beings who follow the commitment to the practice of universally good enlightening beings; it is the sphere of enlightening beings

imbued with great compassion who have undertaken the salvation of all sentient beings, who have undertaken the purgation of all unfavorable and unhappy states, who have undertaken the perpetuation of the lineage of buddhas in all buddha-lands, who have undertaken to preserve the teachings of all buddhas, who have plunged into the ocean of great vows to continue enlightening practice through all ages, who have undertaken to clarify the light of unobscured knowledge of the ocean of all phenomena, who have attained the state of the light of instantaneous knowledge of the ocean of wisdom of past, present, and future.

“Now, then, by the empowerment of Buddha I will tell you: in the past, as many eons ago as atoms in a buddha-land, there was an age called Sphere of Dispassion in a world called Sunny Brilliance; as many buddhas as atoms in the polar mountain arose in that age. That world, furthermore, was arrayed with multitudes of all kinds of jewels and adorned with palaces and mansions made of diamond. Now, that world rested on an ocean of all kinds of jewels of pure light and was itself made of all kinds of fragrant jewels. It was perfectly round and pure, with some defilement. It was covered with canopies of all kinds of ornaments, and surrounded by a thousand peripheral mountain ranges, circles of jewels in all arrays. It had millions of sets of four continents, some of which were inhabited by beings whose actions were defiled and beings whose actions were undefiled, some of which were inhabited by beings whose actions were a mixture of defilement and purity, some of which were inhabited by beings who were mostly pure with some defilement, beings of refined virtues, beings with little in them that is blameworthy; and some were inhabited by wholly pure enlightening beings.

“In the eastern part of that world, at the border of the peripheral mountains, was a set of four continents called Jewel Flower Lamp Banner. The land was pure, with some defilement. There was an abundance of food without plowing or sowing, and there were dwelling places resulting from the maturation of past deeds. There were wish-fulfilling trees everywhere, trees of various fragrances always emitting clouds of perfume, various garland trees constantly showering garlands, various flower trees raining multitudes of flowers of inconceivable colors and scents, trees of aromatic powders of various qualities continually giving forth a rain of powder of fragrant jewels, various jewel trees shining with light from their jewel buds, and trees of various celestial instruments that filled the air with beautiful sounds produced when stirred by the breeze. The sun and moon shined pleasantly day and night, and jewels shone everywhere.

“At that time there were millions of capital cities on those four continents, each of which was surrounded by a thousand rivers. Each of those rivers carried various celestial flowers and produced celestial music; the banks were lined with trees of various jewels, and those who traveled by boat on the rivers enjoyed various delights to their hearts’ content. Between the river were built millions of cities, each surrounded by millions of towns. In all the cities and towns were many heavenly parks, palaces, and mansions.

“In the middle of the southernmost of those four continents was a central capital city called Jewel Flower Lamp Banner, which was prosperous and peaceful, with a large population of virtuous people. The king in that city ruled the four continents; spontaneously born in the calyx of a lotus, he had the thirty-two marks of a great man and was a just ruler. He had a thousand sons, valiant, strong, destroyers of enemy armies. He also had millions of concubines who were products of the same virtues as was the king, carried out the same practices, and were noble-minded. They were as beautiful as goddesses, with golden complexions, celestial fragrances and auras of pure light emanating from their bodies. He also had millions of ministers, superlative advisers.

“The king also had a beautiful wife, whose aura constantly suffused a thousand leagues all around her with multicolored light of celestial fragrance. That queen had a daughter by the king who was so beautiful that no one ever tired of looking at her. Just as no one was ever tired of the sight of the sovereign, in the same way no one was ever sated with the sight of the princess, except those sated with wisdom.

“At that time the life span of the beings in that world was measureless—there were none with fixed life spans and no untimely deaths. Also at that time the variety of forms of sentient beings was known, as was the variety of their colors, voices, names, families, life spans, physical sizes, abilities and strengths, agreeable and unpleasant affairs, and higher and lower inclinations. There, those with better appearances and more confidence, who were physically perfect and good-looking, proclaimed their superiority to others; and those with well-formed bodies looked down on all those with ill-formed bodies. Then, because of the evil of mutual contempt, they lost their span of life, physical appearance, strength, and happiness—all was lost.

“There was an enlightenment tree north of the city called Sound of Clouds of Teachings Illumining All. Its strong roots were made of indestructible diamonds that showed the arrays of the enlightenment sites of all buddhas in every moment; its trunk was a mass of all kinds of jewels, high and wide; its foliage, flowers, and fruits were made of all kinds of jewels. It was perfectly formed, well proportioned everywhere, its foliage equally distributed, with endless adornments throughout, flashing with all kinds of jewel lights radiating in all directions, producing sounds of magical displays of the spheres of all buddhas.

“In front of that enlightenment site there was a pond of fragrant water called Sound of Clouds Thundering Teachings with Jewel Flower Lightning, surrounded by millions of jewel trees. Each of those trees was formed like the enlightenment tree. The banks of the pond were made of well-distributed collections of all kinds of gems, hung with strings of all kinds of jewels, graced with arrays of mansions made of pure jewels, adorned with pure arrays of all kinds of ornaments. The whole enlightenment site was also surrounded by countless jewel towers in lotus calyxes with inconceivable adornments. In the middle of the pond appeared a great ruby lotus called

Array of Clouds of Light Rays Flashing Lightning from Between the Leaves Illumining the Sphere of the Buddhas of Past, Present, and Future.

"In that lotus appeared a buddha named Paragon of Virtue Radiant with the Light of Universal Knowledge, who was the first of as many buddhas as atoms in the polar mountain to attain supreme perfect enlightenment in that eon. Having developed sentient beings for thousands of years by hearing the Teaching, he prepared them by manifestation of lights for ten thousand years for the appearance of the buddha in ten thousand years: there emanated from that great lotus a light called 'spotless lamp of all beings,' and the beings touched by that light became aware that the buddha would emerge in ten thousand years. They realized that the buddha would emerge in nine thousand years as a light called 'full of undefiled radiance' emanated from the enlightenment tree, and the beings touched by the light perceived all subtle forms. Realizing that the buddha would emerge in eight thousand years as a light called 'voice of the results of the deeds of all beings' emanated from the enlightenment tree, the beings touched by the light comprehended the oceans of their own doings and gained recollection and knowledge of their deeds. Realizing that the buddha would emerge in seven thousand years as a light called 'voice produced by all roots of goodness' emanated from the enlightenment tree, the beings touched by the light gained completeness of all their faculties. Realizing that the buddha would emerge in six thousand years as a light called 'sound of revelation of the inconceivable sphere of buddhas' emanated from the enlightenment tree, the beings touched by the light were transformed into higher states. Realizing that the buddha would emerge in five thousand years as a light called 'conveying the dramatic mental impression of the purity of all buddha-lands' emanated from the enlightenment tree, the beings touched by the light saw all aspects of the purity of buddha-lands. Realizing the buddha would emerge in four thousand years as a light called 'lamp of the unity of the realm of buddhas' emanated from the enlightenment tree, the beings touched by the light comprehended the omnipresent miracle of the buddha. Realizing the buddha would emerge in three thousand years as a light called 'lamp in the presence of all beings' emanated from the enlightenment tree, the beings touched by the light were engrossed in the sight of the buddha right before them. Realizing the buddha would emerge in two thousand years as a light called 'lamp of lightning of knowledge of past, present, and future' emanated from the tree of enlightenment along with the voice of the past efforts of the buddha, the beings touched by the light put faith in and entered into the oceans of past efforts of the buddha. Realizing the buddha would emerge in a thousand years as a light called 'lamp of realization of suchness of unobscured knowledge' emanated from the enlightenment tree, the beings touched by the light gained the power of the universal eye to see the miracles of all buddhas, the buddha-lands, and all sentient beings. Realizing the buddha would emerge in a hundred years as a light called 'product of virtues of all beings resulting from seeing buddhas' emanated from the enlightenment tree, the beings touched by the light got an impression of the

emergence of Buddha. Realizing the buddha would appear in seven days as a light called 'sound producing happiness and joy in all sentient beings' emanated from the enlightenment tree, the beings touched by the light developed the energy of the great joy of seeing Buddha.

"Having thus developed beings for ten thousand years by means of such measureless lights, when the seven days were up he shook that whole world with infinite means of shaking it and made it completely pure, as the buddha-lands of all buddhas in the ten directions are pure—and in each moment of thought he showed the various inconceivable arrays of all those buddha-lands. And in those final seven days all the beings in that world who were ripe for the sight of Buddha stood facing the site of enlightenment.

"Then the supremacy of the realm of all buddhas was proclaimed from every single object in that world—from all the peripheral mountains, all the polar mountains, all the other mountains, all the rivers, all the seas, all the trees, all the land masses, all the cities, all the walls, all the buildings, all the clothing, ornaments, and paraphernalia, all the music and song, and all the created adornments—emanating clouds of all kinds of fragrant smoke, clouds of lusters of all jewels, clouds of all kinds of precious clothing and jewelry, clouds of mountains of all kinds of jewel flowers, clouds of all kinds of aromatic powders, clouds of light rays of all buddhas flashing, clouds of auras of all buddhas, clouds of oceans of sayings of all buddhas, clouds of glorious manifestations of the marks and embellishments of all buddhas, manifesting the signs that a buddha is about to appear in the world. Around the great ruby lotus Array of Clouds of Light Rays Flashing Lightning from Between the Leaves Illumining the Sphere of the Buddhas of Past, Present, and Future, there stood as many ruby lotuses as atoms in ten buddha-lands, on which appeared as many jewel lion seats, on which appeared as many enlightening beings sitting cross-legged.

"As soon as that buddha, Paragon of Virtue Radiant with the Light of Universal Knowledge, had realized supreme perfect enlightenment, the buddhas in all worlds in the ten directions attained supreme perfect enlightenment and set in motion the wheel of teaching for sentient beings in accordance with their mentalities: thereby innumerable sentient beings in that world were thenceforth freed from the calamities of all states of misery, innumerable sentient beings were led to heaven, innumerable beings were led to the stage of saints, innumerable beings were led to the stage of individual enlightenment, innumerable beings were developed to the point of enlightenment in which emancipation is realized by way of intense illumination, innumerable sentient beings were developed to the point of enlightenment characterized by pure exertion, innumerable sentient beings were developed to the point of enlightenment in which emancipation is realized through the efficacy of purification of the senses, innumerable sentient beings were developed to the point of enlightenment in which emancipation is realized through pursuing conduct consonant with the powers of knowledge, innumerable sentient beings were led to enlightenment in

which emancipation is made possible by conveyance to the precincts of the citadel of truth, innumerable sentient beings were led to enlightenment in which emancipation is realized by means of integration of efforts in practice, innumerable sentient beings were led to enlightenment in which emancipation is realized through methods of concentration, innumerable sentient beings were led to enlightenment in which emancipation is realized through means of purifying all objects, innumerable sentient beings were inspired to the enlightenment of enlightening beings, innumerable sentient beings were set in the path of enlightening beings, innumerable sentient beings were led to the purification of the path of transcendent ways, innumerable sentient beings were led to the first stage of enlightening beings; in the same way, as the buddha turned the wheel of teaching by his inconceivable spiritual power, in each moment of consciousness innumerable sentient beings were led to the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth stages; innumerable sentient beings were introduced to the practice of enlightening beings based on the most excellent vows; innumerable sentient beings were led to the purification of commitment to the conduct of universally good enlightening beings. Thus, as the buddha turned the wheel of teaching by his inconceivable spiritual power, he succeeded in guiding innumerable sentient beings in each moment of consciousness, and all the sentient beings in that world, according to their mentalities, perceived the Teaching through various bodies expediently projected by the buddha.

"At that time, furthermore, in order to discipline the beings in the city who were intoxicated with enjoyment of forms and colors and who were contemptuous of each other, the enlightening being Universally Good magically assumed a body of superlative appearance and went to the city. His glorious light illumined the city so that the lights of the king and queen, the lights of the jewel trees and the precious stones, even the lights of the sun, moon, planets, and stars, and all the lights of the whole continent, could not be perceived. Just as when the sun rises the darkness disappears and the moon, planets, and stars cannot be seen, in the same way all the lights of the continent, overwhelmed by the light of Universal Good, could not be seen. Just as a mass of carbon black does not look beautiful or shine or seem bright or lustrous in the presence of pure gold, in the same way the bodies of those beings did not look beautiful or shine or seem bright or lustrous in the presence of the universally good enlightening being Samantabhadra. They thought, 'Who might this be, a god, or Brahma, before whom we do not appear beautiful, do not shine, do not glow, have no radiance or luster? We cannot grasp his appearance.'

"Then Universally Good stood in the sky above the palace of the king in the middle of the city and said to the king, 'Know, O king, that a buddha, a perfectly enlightened one, has arisen in the world. He is in this very realm of yours, at the enlightenment site Emblem of the Sound of Clouds of Teaching Revealing Universal Truth.'

"Now, the daughter of the king, seeing the form-body and the supernal

manifestation of light of the enlightening being Universally Good, and hearing the sound of his ornaments, was enraptured and was inspired with this thought: 'Whatever basic goodness I have accumulated, may I thereby attain such a body, such adornment, such features, such deportment, such mystic power. Just as he generates light in the dark night of sentient beings and announces the emergence of a buddha, in the same way may I also dispel the darkness of nescience in sentient beings and produce the light of great knowledge. Wherever I may be born, may I never be apart from this spiritual benefactor.'

"Then the king, along with his armies, his concubines, his sons, his ministers, and the inhabitants of the city, left the city and rose a league in the air by the magic power of the king, who filled the four continents with a great light, and who, in order to get all sentient beings to see the buddha, manifested his reflection in all the jewel mountains, stood before all the sentient beings in the four continents, and praised the sight of buddha in verse:

Buddha has appeared in the world,
Savior of all living beings;
All should get up and go
To see the guide of the world.

Buddhas appear once
In millions of eons
And teach the truth
For the benefit of all beings.

Seeing the world in error,
Shrouded by the darkness of nescience,
And oppressed by the pains of life and death,
Buddhas conceive great compassion.

For countless millions of eons
They have practiced enlightenment
To perfect sentient beings
And extinguish all suffering.

They have given up
Their hands and feet, ears, noses, and heads
For endless eons, to attain
The immortality of enlightenment.

It is hard to find a guide of the world,
Even in millions of eons;
To listen to them, meet them, and associate with them
Cannot but be fruitful.

This supreme teacher is to be seen
 Sitting on the seat of enlightenment,
 Having conquered the demon armies
 And realized the highest awakening.

Behold the body of Buddha,
 With an endless array of lights,
 Emanating various glows
 Which soothe the world.

Countless multitudes of light beams
 Emanate from the Buddha's pores;
 Those on whom they shine
 Feel incomparable joy.

Honor the guide of your own will—
 Muster great energy and go to him.

"Then the king, having exhorted the inhabitants of his domain with these verses, showering the whole enlightenment site with offerings from ten thousand clouds of offerings developed from the roots of goodness of the ruler, went to the buddha, covering the sky with clouds of parasols of all jewels and canopies of clouds of all kinds of flowers, adorning the sky with cloud covers of all kinds of robes, clouds of nets of jewel bells, clouds of fragrant flames given off by an ocean of all kinds of scents, clouds of chairs made of all kinds of jewels, magically adorning the sky with clouds raining all kinds of presents. Having gone to the buddha and paid his respects, the king sat before the buddha in a throne of great jewels flashing light in all directions.

"At that point the daughter of the king took off all her jewelry and scattered it over the buddha; the jewelry formed a parasol over the buddha's head and stayed there, covered all around with nets of various jewels, held by the chief water spirits, the whole body of jewelry forming a perfect circle surrounded by ten jewel parasols, all completely pure, in the shape of a tower, variously arrayed, covered by clouds of all kinds of jewel ornaments, covered by arrays of diamond trees, adorned with the finest pearls from all the fragrant seas. In the middle of that she saw a great enlightenment tree called 'draped with foliage of all jewels produced by the cosmos of realities,' with infinitely various adornments, displaying various auspicious supernal manifestations. There she saw a buddha named Vairocana surrounded by as many enlightening beings as atoms in untold buddha-lands, all of whom had undertaken the vows of practice of universally good enlightening beings and dwelt in the inconceivably various total unity of all enlightening beings. She also saw the leaders of all worlds in the presence of the buddha.

She saw the infinitely various projections of Vairocana Buddha and perceived the successive ages of his past enlightening practice. She also

perceived that world's ages of formation and disintegration, and the succession of past buddhas in that world. She also saw the universally good enlightening being Samantabhadra in that world, and saw him in the presence of all buddhas, honoring the buddhas and guiding all sentient beings to full development. She also saw all the enlightening beings reflected in the body of Universal Good, and saw herself there too in the presence of all the buddhas, in the presence of all the enlightening beings reflected in the body of Universal Good, in the abodes of all sentient beings. In each of those worlds she also saw as many worlds as atoms in a buddha-land, with their boundaries, bases, forms, masses, and various purities of adornment, covered by clouds of various supernal manifestations, with various names and numbers of ages, various lineages of buddhas appearing, various temporal locations, various spatial locations, belonging to various phenomenal realms within various planes of the cosmos, situated in various planes of space, with various arrays of enlightenment sites, various lights projected by buddhas, various buddhas' lion thrones, various oceanic audiences of buddhas, various circulations of the audiences of buddhas, various clarifications by the skill in means of buddhas, various buddhas' ways of turning the wheel of teaching, various sayings of buddhas, various indications of oceans of ways of expressing thought, and enunciations of multitudes of various scriptures.

"Seeing all these, she was all the more enraptured. The buddha expounded to her in her rapture a scripture called Voice of the Cycles of Teaching of All Buddhas, along with as many accompanying scriptures as atoms in ten buddha-lands. When she had heard these scriptures, ten hundred thousand kinds of concentration entered into her, subtle and pleasant, like the consciousness of an embryo on the first day in the mother's womb, like the commencement of activity in beings, like the impulse of the sprout in the seed of a tree on the day it is planted—this is how subtle and full of potential those concentrations were. Ten hundred thousand concentrations descended into her, beginning with such concentrations as one called 'face-to-face communication with all buddhas,' one called 'illumination of all lands,' one called 'penetrating the principles of all pasts, presents, and futures,' one called 'voice of the teaching activity of all buddhas,' one called 'communicating the ocean of vows of all buddhas,' one called 'communicating the voice of all means of emancipation from all suffering and torture of the mundane whirl,' one called 'manifestation of the vow to dispel the darkness of all sentient beings,' one called 'determination to release all sentient beings from suffering' one called 'source of achievement of happiness for all sentient beings,' one called 'source of tireless developmental guidance for all sentient beings,' one called 'characterized by entry into the path of all enlightening beings,' and one called 'supernal manifestation produced by entry into the stages of all enlightening beings.'

"With her mind subtly concentrated, unwavering, joyful, refreshed, unpreoccupied, in harmony with the wise, focused on profound omniscience, swelling with oceanic love, free from all attachments, not dwelling on any worldly objects, entering the sphere of those who arrive at Thusness,

aware of the appearances of all buddhas, unperturbed, unagitated, unobstructed, unfragmented, neither excited nor depressed, tireless, unretreating, undiscouraged, meditating on the inherent nature of all things, realizing the ocean of principles based on the inherent nature of all things, following the principles of investigation of all things, plunging into the ocean of all sentient beings, determined to save all worldlings, illumined by the vast ocean of buddhas, plunging into the ocean of vows of all buddhas, breaking through all obstructions to enlightenment, gathering great stores of virtue, on the verge of attainment of the ten powers of buddhas, aware of the realms of all enlightening beings, amassing the provisions of all enlightening beings for the path of enlightenment, her mind reaching everywhere to take up the great vow of universal good, by as many oceans of vows as atoms in ten buddha-lands she undertook the past vow of all buddhas for the purification of their own buddha-lands. That is, by guiding all sentient beings to perfection, to know all ways to the realm of reality, to enter the ocean of all ways to the realm of reality, to enter enlightening practice in all buddha-lands forever, to live in the sphere of the practices of all enlightening beings forever, to visit all buddhas, to associate with all spiritual benefactors, to fully honor and serve all buddhas, to continue with each moment of consciousness the practice of enlightening beings which increasingly becomes aware of omniscient knowledge. She undertook the vow of universally good enlightening practice by means of as many oceans of ways of undertaking vows as atoms in ten buddha-lands, beginning with such vows as these.

“Then the buddha Paragon of Virtue Radiant with the Light of Universal Knowledge made her aware of his past roots of goodness and inspired her to achieve them—he made them clear to her, revealed them, described them, analyzed them, and explained them; he strengthened them to endure without perishing, extended them to great range, and firmly established them so as to make them equal to the measure of omniscience, so she would apprehend, from the first determination for enlightenment, the incalculable past vows of the enlightened.

“Ten eons before that, in the world Light Shining from a Jewel Sun and Moon, in which the teaching of the buddha Moonlike Brilliance was preserved, that same woman, instructed by the enlightening being Universally Good, repaired a ruined image of the Buddha seated on a lotus, painted it, and adorned it, having gone to Universally Good with the aspiration for enlightenment. Because of that root of goodness, she never fell into misfortune and always was born in celestial or human families and was always beautiful. She always saw buddhas and associated with the enlightening being Universally Good, and in every life was developed, inspired, and caused to be mindful by that spiritual benefactor. At this time, furthermore, Universally Good was thoroughly pleased with her.

“Who do you think the king of that time was? It was none other than the enlightening being Manjushri, the Glorious One, who was the king. And do not suppose that it was anyone else but the night goddess

Prashantarutasagaravati, who is seated here near me, who was the queen. And do not think it was anyone but I who was the daughter of the king and queen, who in the time of the teaching left by the buddha Moonlike Brilliance repaired a ruined image of the Buddha on a lotus. That became a determining factor for me all the way to supreme enlightenment. And when I was directed by the enlightening being Universally Good toward supreme perfect enlightenment, I first aroused the determination for enlightenment. Then, when I went to the buddha Paragon of Virtue Radiant with the Light of Universal Knowledge and cast my jewelry over him, saw the buddha's miraculous power, and heard the Teaching from him, I attained this enlightening liberation showing guidance to all sentient beings. And I propitiated all those buddhas, numerous as atoms in the polar mountain, and honored them with all kinds of offerings. And I listened to all their teachings, and put their instructions into practice; and I gained such intense respect for those buddhas that in a single moment of thought I would see all those buddhas, their circles of enlightening beings, and their buddha-lands.

“When that world Radiant Brilliance had passed away and the age Sphere of Dispassion was over, there followed a world called Magnificent Array Brilliantly Adorned with Jewel Discs, and an age called Great Light; five hundred buddhas emerged therein, and I propitiated them all. The first buddha in that age was named Representative of Great Compassion; when he was leaving home, I, who had become a night goddess, made offerings to him. After him, a buddha named Adamantine Paragon of Man arose; I, at that time a ruler, made offerings to him, and he expounded to me a scripture called Source of All Buddhas, accompanied by as many scriptures as atoms in ten buddha-lands, which I listened to and took up. After that a buddha named Magnificent Array of Lights of a Mountain of Blazing Fire appeared; at that time the daughter of a grandee, I made offerings to him, and he expounded to me a scripture called Containing the Manifestations of Past, Present, and Future, accompanied by as many scriptures as atoms in the continent, which I listened to and took up. After that a buddha named King of Energy Risen Above the Ocean of All Phenomena appeared in the world; at that time a titan chieftain, I made offerings to him, and he expounded to me a scripture called Analysis of Knowledge of the Planes of All Reality Realms, accompanied by five hundred scriptures, which I listened to and took up. After that a buddha named Light of the Ocean of Splendor of the Profound Doctrine appeared; at that time the daughter of a chief water spirit, I honored him with a shower of wish-fulfilling jewels, and he expounded to me a scripture called Light of Reason in the Ocean of Reality Realms, accompanied by as many scriptures as atoms in ten buddha-lands, which I listened to, took up, and memorized. After that a buddha named Splendor of the Multitude of Manifestations of the Ocean of Virtue appeared; at that time a seer with five kinds of occult knowledge, I went to him by magical power with a company of six thousand seers and honored him with incense and flowers. He expounded to me a scripture called Lamp of Independence, accompanied by six thousand scriptures, which I listened to and took up. After that a bud-

dha named Imbued with Sunny Radiance appeared. At that time I was an earth goddess named Source of Common Weal; accompanied by countless earth goddesses, I went to that buddha showering jewel flowers and garlands from trees of all jewels as tokens of honor. He expounded a scripture called Womb of Knowledge from Which All Buddhas Are Born, along with countless scriptures, which I listened to and remembered permanently.

"The last of those five hundred buddhas was named Lamp Radiant As a Mountain Peak of Jewels Filling the Space of the Cosmos. At that time I was a dancing girl named Radiantly Beautiful Face. When the buddha came into the city, I began to dance and by the power of the buddha rose into the air and went to the buddha, praising him with a thousand verses. He illumined my whole body with a light called Array of Cosmic Lightning, which emanated from the circle of hair between his brows; and as soon as that light touched me I attained a liberation called 'offspring of contemplation of the principles of the reality realm.'

"Thus I associated with and honored all the five hundred buddhas of that age in that world, and I remember everything they taught me, forgetting nothing, not even a line or letter. Also, as I went to each buddha, I benefited innumerable beings by describing the ways of buddhas. Also, from each buddha I obtained illumination by the lightning of omniscience, called 'womb of knowledge of past, present, and future, extensive as the cosmos,' which is the oceanic body of the reality realm, containing at once all the practices of universal good. Now I perceive infinite buddhas in each mental moment, and from seeing those buddhas, flashes of light of omniscience which I have not previously apprehended or seen enter into my mind, and I do not fall away from the practice of universally good enlightening beings. Why? Because apprehending these flashes of light of omniscience is endlessly and infinitely revealing and instructive."

Then the night goddess Samantasattvatranajahshri spoke these verses to Sudhana, further elucidating the enlightening liberation showing guidance for beings in all worlds:

Listen, Sudhana, as I tell
Of what is deep, hard to see, hard to fathom:
Means of distinction of the planes of all times,
Total illumination of the appearances of things.

Listen to me explain how I first aspired to enlightenment
In quest of the qualities of buddhas,
And how I attained
This liberation of awareness.

More eons ago than atoms in a buddha-land,
There was a land called Radiant Brilliance, vast and pure,
Where there was an age called Sphere of Dispassion,
During which there was an unbroken succession of buddhas.

As many buddhas as atoms in the polar mountain, free from evil,
appeared:

The first was Paragon of Virtue Radiant with the Light of Universal Knowledge;

Then Banner of Truth, Polar Mountain of Light, and Lion of Virtue;
King of Peace, Continual Life, Lofty Renown, Glory of Supreme Virtue,
Light Maker, Moon Face—these were the first ten buddhas there.

Vault of the Sky, Universal Light, Omnipresent, Source of the Sea
of Mindfulness,

Exalted, Summit of Glory, Light of Lofty Flames of Truth,
Lotus Born, The Compassionate, and Flower of the Cosmos—
These were the second ten, lighting the ocean of buddhas.

Mind of Foremost Light, Mind of Knowledge, Manifold Benefits,
Glory of Indra,

Celestial Intellect, Mind of Supreme Energy, Splendor of Knowledge,
Brilliance of the Best of Lights, Mighty Celestial Stride, Lotus of
the Cosmos—

These were the third ten buddhas, revealing this vast teaching.

Splendor of a Mountain of Jewel Lights, then Radiant Ocean of Virtues,
Light of Truth, Lotus-Born Glory, Moonlike Eye of the World, Fragrant Light,

Brilliant As a Mountain of Jewels, Radiant King in the Form of a
Celestial Musician,

Full of Glorious Light of the Finest of Jewels, and tenth was Physically Calm.

After that were Vast Awareness, Jewel Luster, Splendor of Clouds in
the Sky,

Superb Appearance, magnificent, and Sphere of Holy Practices, radiant,
Living Like Primeval Man, Splendid As the Polar Mountain, King

Resplendent with Virtue,
Paragon of Invincible Resolve, and Lofty Tree the tenth of them.

Imbued with the Splendor of the King of Trees, Reflection of the
Bodies of the

Leaders of the Worlds, Superlative Radiance, Spotless Light, Brilliance of the

Energy of Earth, Glory of the Supreme Virtues of the Profound Teaching,
Knowledge of the Sound of the Ocean of Truths, Pole of the World,
Radiant Mind, Diamond Light.

Light of Brahma, Sound of Space, Splendor of Reflection of the Cosmos, Sphere

Of Lights, Brilliant Mind with the Ten Powers of Knowledge, Lamp
of Space,
Beautiful Splendor, Glory of Sunlight, Light of Virtue, Tranquil
Radiance, and
Beauty of Clouds of Compassion, were the next ten buddhas.

Mindful of the Light of Power Born of Thusness, Appearing to All Beings,
Exalted Light, Embodiment of Impartiality, Born of Truth, Swift As
the Wind,
Paragon of Heroism, Jewel Body Luster, Light Appearing in All Times—
These were the next ten buddhas.

Shining Light of the Ocean of Vows, Splendor of the Mountain of
Adamantine Will,
Exalted Brilliance, Paragon of Mindfulness, Aware of Truth, Lamp
of Wisdom,
Radiance of the Most Excellent Light, then Vast Intellect,
Following the Course of Knowledge of the Principles of the Cosmos,
and Light of Knowledge of Oceanic Awareness.

Sublime Giver of Jewels of Truth, Clouds of Glory of Mountains
of Virtue,
Light of the Lamp of Peace, Light of Fiery Energy, Voice of Cessation,
Paragon of Tranquillity, Radiant Lamp of the World, Energy of
Great Vows,
Invincible Power, Radiant Sea of Lights of Knowledge.

Spiritual Master, Unattached Mind, Understanding the Speech of
All Beings,
Articulate in All Languages, Resolved to Sacrifice Willingly, Appearing
to All
Beings Everywhere, Adopting Forms Congenial to All Beings, Living
Together
for the Benefit of Others, Embodiment of Nature, and the Buddha Good:

Beginning with these, I served as many buddhas, light-makers,
As atoms in the polar mountain.
And I served all the buddhas who appeared
In as many eons as atoms in the buddha-lands,
And entered this ocean of liberation.
I have practiced and developed this liberation for infinite eons;
Having heard it and put it into practice,
You will accomplish this teaching soon.

“I know only this enlightening liberation showing guidance to beings in
all worlds. How can I know the practice or tell the virtues of the enlighten-

ing beings who live by various resolutions in the infinitely varied ocean of enlightening practices, who manifest various minds and bodies, who have perfected oceans of various faculties, who have carried through the various vows of enlightening beings?

“In this same enlightenment site is a night goddess named Prashantarutasagaravati, who sits next to me on a lotus seat, in a calyx adorned with starry diamonds, surrounded by countless tens of hundreds of thousands of night goddesses—go ask her how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects to the night goddess Samantasattvatranojahshri and left her.

Prashantarutasagaravati

Then Sudhana, cultivating that enlightening liberation of the night goddess Samantasattvatranojahshri, showing guidance to beings in all worlds, entering into it, becoming absorbed in it, plunging into it, expanding it, spreading it, extending it, mastering it, making it manifest, attaining it, went to the night goddess Prashantarutasagaravati. He paid his respects to her and said, “With the help of spiritual benefactors I am learning the practice of enlightening beings, entering into the practice of enlightening beings, carrying out the practice of enlightening beings; having undertaken the practice of enlightening beings, I want to become thoroughly familiar with omniscience. So please tell me, noble goddess, how an enlightening being is to learn and carry out the practice of enlightening beings.”

The goddess said, “It is good that you seek the ocean of practices of enlightening beings by relying on spiritual benefactors. I have attained an enlightening liberation of supernal manifestations of a moment of consciousness producing floods of immense joy.”

Sudhana said, “What is your activity, your sphere of action, your means of practice, your contemplation? What is the scope of this liberation?”

She said, “I have attained equanimity through purification of the ocean of mind. I have attained indestructible adornment undefiled by the taint of all worldly passion. My mind is unregressing and unswerving from its object. My mind is unshakable, adorned with virtues like a mountain of jewels. My mind is not fixed on anything, not dependent on anything. My mind is intent on serving all beings. My mind is tireless in seeing all buddhas. My desire for the powers of all enlightening beings is pure. My mind dwells in the ocean of mindfulness of the manifestations of great knowledge. I have set out to overcome the sorrows of all beings and am devoted to removing the suffering and sadness of all beings. I have undertaken to stop all beings’ preoccupation with objects of sense. I have undertaken to extinguish beings’ suffering caused by separation from loved ones and contact with the uncongenial. I am intent on stopping all the sufferings of beings that come from delusion arising from their relations to objects. I am a refuge for all fallen beings and am engaged in showing all beings means of emancipation

from the miseries of the mundane whirl. I have undertaken to stop all sentient beings' sadness, lamentation, suffering, depression, and mental disturbance occasioned by birth, old age, and death. I have undertaken to produce the supreme felicity of the enlightened in all beings. I find satisfaction in presenting my services for the happiness of beings in all abodes, and I see to their spiritual protection, and I gradually develop them to omniscience. That is to say, I produce detachment in beings who live in great palaces and mansions, and I remove their various melancholies, and in order to put an end to all attachments, I teach them to realize the intrinsic nature of all things. I teach those who have long-standing ties of affection with their families and relatives in such a way that they may get to meet and associate with buddhas and enlightening beings. Those who are involved with their spouses and children I teach in such a way as to extinguish their craving for mundane enjoyments and so that they will become impartial toward all and will come to have great compassion. Those in the marketplaces I teach in such a way that they will enter into association with the community of sages and get to meet enlightened people. Those who are obsessed with consumer goods I teach in such a way that they acquire transcendent forbearance. Those who take pleasure in music, song, and dance, I teach the way to enjoy spiritual pleasures. Those eagerly desirous of enjoyment of sense objects I teach in such a way that they may arrive at the realm of the enlightened. Those who are filled with anger I teach in such a way as to lead them to transcendent tolerance. Those who are lazy I teach in such a way as to purify transcendent vigor. Those whose minds are confused I teach to attain the transcendent meditation of those who arrive at Thusness. Those lost in a tangle of views, fallen into the darkness of ignorance, I teach in such a way as to lead them out of the tangle of views and the darkness of ignorance. Those who are stupid I teach in such a way that they may acquire transcendent wisdom. Those attached to the realms of desire, form, or formlessness, I teach in such a way that they may escape from the sufferings of the mundane whirl. Those with low aspirations I teach in such a way that they may fulfill the vow of enlightenment. Those intent on their own benefit I teach in such a way that they may fulfill the vow to bring benefit to all beings. Those with weak wills I teach in such a way that they may perfect the transcendent power of enlightening beings. Those in misery I teach in such a way as to enable them to attain the felicity of omniscience. Those who are sick I teach in such a way that they may develop the reflectionlike bodies characteristic of enlightening beings. Those attached to various pleasures I teach in such a way that they may acquire delight in the practices of enlightening beings. Those who are destitute I teach in such a way that they may obtain the spiritual treasury of enlightening beings. Those who resort to parks and gardens I teach in such a way that they are motivated to seek the way to enlightenment. Those who are on the road I teach in such a way that they set out on the road to omniscience. Those in villages I teach in such a way that they may be emancipated from everything in the realms of desire, form, and formlessness. Those in communities I teach in such a way

as to lead them beyond the paths of those who strive for individual salvation and set them on the way to buddhahood. Those in cities I teach in such a way as to reveal the city of the supreme truth. Those in the intermediate directions I teach in such a way that they may attain knowledge of the equality of past, present, and future. Those in the four quarters I teach in such a way that they may realize higher knowledge of all things. Those whose behavior is governed solely by lust I teach to stop their craving for all mundane pleasures by means of contemplation of impurity. Those who act on hatred I teach in such a way that they may enter the ocean of universal love. Those who act on delusion I teach in such a way that they may realize higher knowledge with analytic comprehension of all things. Those who act equally on lust, hatred, and delusion I teach in such a way that they may rise above them through the ocean of means of the undertakings of all vehicles of emancipation. Those who are inclined to enjoyment of evanescent mundane objects I teach in such a way as to lead them away from attachment to transient mundane objects. Those who are touched by all the miseries of the mundane whirl I teach in such a way that they may be unaffected by the woes of life and death. Those who are susceptible to guidance by the enlightened I teach in such a way as to elucidate unborn birth. Those who are attached to physical and mental elements I teach in such a way that they may abide in nonreliance. Those who are cowardly I teach in such a way as to reveal the excellence of the adornments of the path of enlightenment. To those who are conceited I elucidate acceptance of the equality of all things. To those who are prone to deceit and guile I explain the purity of intention of enlightening beings.

“In this way I take care of all sentient beings by giving teaching. Leading them away from all miseries and paths leading to unhappiness, showing them the happiness of human and celestial states, freeing them from the dominion of the realms of desire, form, and formlessness, leading them to omniscience, developing them to maturity by various means, I rejoice, exult, become glad at heart, having achieved manifestation of the ocean of energy of great joy.

“Furthermore, as I observe the oceans of assemblies of enlightening beings in all directions, I generate oceans of energy of various joys in the enlightening beings carrying out various vows, enlightening beings with variously purified bodies, with various auras of light, radiating auras of light beams of infinite colors, illumined by knowledge penetrating oceans of various ways to omniscience, plunged into oceans of various concentrations, manifesting various occult powers, speaking in various languages, variously adorned, plunged into various principles of buddhahood, gone to various lands, seeing various multitudes of buddhas, imbued with oceans of various intellectual capacities, aware of the sphere of knowledge of various liberations of buddhas, encompassing oceans of various knowledges, dwelling in various methods of concentration, freely employing various doctrines, liberations, and disciplines, entering various doors to omniscience, variously adorning the sky of the cosmos, filling the sky with clouds of various super-

nal manifestations, observing various communities, gathered joyfully in various worlds, gone to various buddha-lands, assembled in various places, sent forth by buddhas, leaving the presence of various buddhas in company with groups of enlightening beings, showering rain from clouds of various adornments, entering into the systems of various buddhas, contemplating the oceans of teachings of various buddhas, plunged into various oceans of knowledge, sitting in the midst of various magnificent arrays. Those enlightening beings, filled with various joys, enter the oceans of assemblies of buddhas, see them, and contemplate them; as they meditate on the infinity of the powers of buddhas, floods of great joy arise in them.

"Furthermore, perceiving the inconceivable purity of the form body of Vairocana Buddha, adorned by the marks of greatness, I experience exalted joy and serenity. Observing his array of lights, vast as the cosmos, moment to moment manifesting an infinitely varied ocean of colors, in each moment of consciousness I experience floods of great joy.

"Also, seeing as many oceans of great beams of light as atoms in infinite buddha-lands emanate from each pore of Vairocana Buddha's body, each beam of light accompanied by as many oceans of light beams as atoms in infinite buddha-lands, pervading all buddha-universes and extinguishing the suffering of all beings, in each moment of consciousness I experience floods of great joy.

"Also, seeing massive clouds of lights the color of all jewels, as many as atoms in all buddha-lands, emerging from Vairocana's head moment to moment, pervading all universes, I experience great floods of joy.

"Also, seeing multitudes of various fragrant lights, as numerous as atoms in all buddha-lands, emanating from each pore of Vairocana's body in each moment of thought, I experience great floods of joy.

"Also, as I observe Vairocana's body, seeing multitudes of images of Buddha, adorned with the marks of greatness, as numerous as atoms in all buddha-lands, emanating from each of the Buddha's marks of greatness in each moment of thought, I experience great floods of joy.

"Also, seeing multitudes of mystically projected bodies of Buddha, shining with the eighty embellishments of greatness, as numerous as atoms in all buddha-lands, emanating from each of the Buddha's physical embellishments in each moment of thought, I experience great floods of joy.

"Also, as I observe Vairocana's body, seeing multitudes of Buddha's spiritual manifestations, as numerous as atoms in untold buddha-lands, emanate from each pore in each moment of thought, including manifestations of the Buddha's first inspiration, purification of the six transcendent ways, and progress through the stages of enlightenment, I experience great floods of joy.

"Also, as I watch Vairocana's body, seeing multitudes of all kinds of beings, celestial, preternatural, and human, as numerous as atoms in untold buddha-lands, emanating from each of Vairocana's pores in each moment of thought, along with their characteristic atmospheres of projected auras,

going throughout all worlds, appearing to those sentient beings who are suited to being guided by manifestations of such and such particular forms of being, and expounding the Teaching to them, I experience great floods of joy.

“And as I watch Vairocana’s body, seeing multitudes of Brahma gods, as numerous as atoms in untold buddha-lands, emanating from each pore in each moment of thought, along with the miraculous projections of Brahma gods, appearing to sentient beings in all universes who are suited to being guided by manifestations in the form of Brahma gods and expounding the Teaching to them with the voice of Brahma, in each moment of awareness I experience great floods of joy of cosmic dimensions concomitant with all-knowledge.

“And so I attain what I have never attained before, understand what I have never understood before, penetrate what I have never penetrated before, pervade what I have never pervaded before, see what I have never seen before, and hear what I have never heard before. Why? All things are to be completely known by the nature of things as being of one characteristic at all times, while yet manifest in an endless variety as all things.

“This is the range of the ocean of means of the enlightening liberation of supernal manifestations of a moment of thought producing immense floods of joy. This liberation is infinite because it goes into the ocean of principles of the cosmos. This liberation is inexhaustible because it is inseparable from the determination for omniscience. This liberation is endless because it is perceived by the eye of enlightening beings. This liberation is peerless, because it pervades the total cosmos. This liberation is all-sided, because it encompasses all miracles in a single object. This liberation is unfailing, because of practicing the nonduality of all bodies of reality. This liberation is unborn, because its practice is like magic. This liberation is like a reflection, because it arises as a reflection of the vow for omniscience. This liberation is like an emanation, because it emanates the practices of enlightening beings. This liberation is like earth, because it is the refuge of all sentient beings. This liberation is like water, because it rains great compassion on all sentient beings. This liberation is like fire, because it ends the cravings of all sentient beings. This liberation is like wind, because it directs all sentient beings to omniscience. This liberation is like the ocean, because it is a repository of ornaments of virtues for all sentient beings. This liberation is like the polar mountain, because it rises out of the ocean of jewels of knowledge of all things. This liberation is like the sky, being the space in which the miracles of the buddhas of past, present, and future take place. This liberation is like a great cloud, showering the rain of the cloud of the Teaching on all sentient beings. This liberation is like the sun, dispelling the darkness of nescience of all sentient beings. This liberation is like the moon, imbued with an ocean of goodness and knowledge. This liberation is like arrival at Thusness, reaching everywhere. This liberation is like one’s own reflection, being produced by rightness of action. This liberation is like an echo, thundering the voice of all truths in accord with inclinations. This liberation is like a reflection,

communicating to all sentient beings according to their mentalities. This liberation is like a great tree, flowering with the miracles of all buddhas. This liberation is like diamond, its nature unbreakable. This liberation is like a wish-fulfilling jewel, accomplishing an endless variety of miracles. This liberation is like a flawless jewel, showing the miracles of the buddhas of past, present, and future without interference. This liberation is like a jewel of happiness, equally producing the voice of the teachings of all buddhas. This liberation is illustrated by countless such similes."

Then Sudhana asked the night goddess, "How did you manage to attain such a liberation?" She replied, "There are ten great provisions of enlightening beings, great accomplishments, great encompassing practices, great illuminations, great manifestations of power, great good fortunes, great heritages, great capacities, great powers, by the practice of which enlightening beings attain this liberation. What are the ten? Enlightening beings' great encompassing practice of giving, devoted to satisfying all sentient beings according to their wishes; enlightening beings' great encompassing practice of appropriate conduct, devoted to embodying the virtues of all buddhas; enlightening beings' great encompassing practice of forbearance, devoted to contemplating the nature of all things; enlightening beings' great encompassing practice of vigor, devoted to undertaking the attainment of omniscience without turning back; enlightening beings' great encompassing practice of meditation, devoted to extinguishing the fire of afflictions of all sentient beings; enlightening beings' great encompassing practice of wisdom, devoted to higher knowledge of all things; enlightening beings' great encompassing practice of skill in means, devoted to guiding all sentient beings to perfection; enlightening beings' great encompassing practice of vows, going to all lands to go into the practice of enlightening beings for all time in all lands; enlightening beings' great encompassing practice of power, going to all universes to ceaselessly manifest realization of enlightenment in each instant in all lands; enlightening beings' great encompassing practice of knowledge, intent upon the powers of all buddha-lands in those oceans of structures of all realms of reality. And in each of those buddha-lands I see Vairocana Buddha at the pinnacle of enlightenment manifesting the miracle of perfect enlightenment in each moment of consciousness, pervading the oceans of structures of all reality realms with each miraculous display of enlightenment. I also perceive myself in the presence of each of those buddhas and listen to what the buddhas in those worlds teach. And as multitudes of emanations of all those buddhas come forth from all their pores, proclaiming myriad teachings and showing various miracles, and turn the wheel of teaching in all realms by mastery of sentient beings' minds, using various ideas, I remember, apply, and contemplate it all. I pick it up by mental command, able to swiftly grasp all meanings and expressions, clarify it by wisdom penetrating the inner sanctum of purity of all realities, follow its course by higher knowledge investigating the ocean of all realities, encompass it by awareness as vast as past, present, and future, balance it by wisdom conforming to the equality of those who arrive at Thusness. I carry out all

the principles of the Teaching, I bring forth multitudes of scriptures from all the clouds of teaching, I arrange oceans of doctrines in all the multitudes of scriptures, I gather cycles of doctrine in all the oceans of doctrines, I find oceanic floods of spiritual joy in all the waves of doctrine, I produce momentum in attainment of the stages of enlightenment in all the oceans of spiritual joy, I produce momentum in attainment of oceans of concentration in the momentum through all the stages, I attain oceans of visions of buddhas in all the multitudes of oceans of concentration, I attain oceans of awareness in all the oceans of visions of buddhas, I order the stages of knowledges of past, present, and future in all the oceans of awareness; by concentration on pervading the endlessly variegated ocean of realms, by concentration on comprehending the ocean of past practices of infinite buddhas, by concentration on the range of knowledge of the ocean of past efforts of infinite buddhas, by concentration on attainment of the light of knowledge of infinite buddhas, by concentration on perception of the purity of conduct of infinite buddhas, by concentration on perfection of the stage of forbearance of infinite buddhas, by concentration on attainment of the scope of knowledge of the mighty effort increasing the great force of energy of infinite buddhas, by concentration on attainment of perception of the efforts to purify the ocean of contemplative attainments of the meditations of infinite buddhas, by concentration on the perception of the purity of the ocean of means of consummation of transcendent wisdom of infinite buddhas, by concentrating on penetrating the ocean of ways of consummation of transcendent skill in means of infinite buddhas, by concentration on comprehending the ocean of ways of consummation of transcendental vows of infinite buddhas, by concentration on attainment of knowledge of increasing and perpetuating the good and wise transcendent power of infinite buddhas, by concentration on attainment of contemplation of the ocean of principles of the perfect knowledge of infinite Buddhas, by concentration on attainment of the scope of knowledge of infinite buddhas's past progress through the stages of enlightening beings, by concentration on infinite buddhas' past entry into the spheres of the stages of enlightening beings, by concentration on infinite buddhas' abiding in the stages of enlightening beings, by concentration on infinite buddhas' perfection of the stages of enlightening, by concentration on contemplation of the ocean of knowledge of infinite buddhas, by concentration on attaining manifestation of the knowledge of infinite buddhas, by concentration on communication of all meetings and association with past buddhas on the part of infinite buddhas when they were enlightening beings, by concentration on attainment of the scope of knowledge of infinite buddhas' productions of bodies going throughout all lands in the past when they were enlightening beings, by concentration on infinite buddhas' extension of their past enlightening practices throughout all universes, by concentration on the manifestation of infinite buddhas' past practices as enlightening beings using various methods to develop and guide all sentient beings, by concentration of infinite buddhas' pervasion of all realms with their light, by concentration on infi-

nite buddhas' demonstration of miracles to sentient beings, by concentration on the scope of knowledge of infinite buddhas' ascent through the stages of enlightenment, by concentration on attainment of the scope of knowledge of the miracle of perfect enlightenment of infinite buddhas, by concentration on receiving and holding all the doctrines preached by infinite buddhas, by concentration on attainment of knowledge of the oceans of marks of distinction manifested by infinite buddhas, by concentration on awareness of infinite buddhas' oceans of embodiments representing practices, by concentration on attaining the scope of knowledge of the vast realm of infinite buddhas, in every moment of thought I comprehend everything about those buddhas from their first determination to the cessation of their true teaching.

"If you ask also how long ago I attained this enlightening liberation of supernal manifestations in a moment of thought producing great floods of joy, when I was an enlightenment tree goddess named Exemplary Light Serving As a Beacon of Good in the world Pure Golden Radiance as many eons ago as atoms in a buddha-land, I first aspired to enlightenment on hearing the teaching of the buddha Unremitting Voice of the Reality Realm, and after having carried out the practice of enlightening beings for as many eons as atoms in a buddha-land, I was born in this world and propitiated the buddhas of the eon of Virtue from Krakucchanda to Shakyamuni. And I will propitiate and honor all the buddhas yet to come, in this world and in all worlds. Even now that world of Pure Golden Radiance still exists, and the lineage of the buddhas there is unbroken. So you should apply yourself to this doctrine with the great strength of enlightening being."

Then the goddess further explained her liberation to Sudhana in verse:

Listen to me tell, O Sudhana,
How I attained this pure liberation.
Hearing this and generating the power of joy,
Enter this way of liberation.

I practiced for many eons past
And purified my mind;
Generating great momentum of zealous application,
I came into the presence of the citadel of omniscience.

Hearing of the buddhas, supreme in all times,
And developing great faith in them,
I served them and their retinues for hundreds of eons
With all that is pleasing.

Seeing the buddhas of the past,
I honored them for the benefit of all beings;
And I heard their incomparable teaching,
Generating immense power of joy.

I always paid respect to my parents and elders,
Taking pleasure in their welfare;
I served them and honored them,
While entering this liberation.

Many people who were old, infirm, poor,
Handicapped, suffering, helpless,
I made happy, rich, and protected,
Over hundreds of lifetimes.

In my past practice I rescued those
In the sea of existence from various perils—
From the perils of kings and robbers,
Fire and water, wild beasts and enemies.

I saved those always burning with afflictions in the world,
Made that way by impure deeds,
In dangerous straits in the mundane whirl,
Born in the paths of existence.

The terrors of the calamities in the woeful states of misery
Are harsh and violent, continuous and manifold;
The terrors of birth, old age, death and sickness in the world
I put an end to entirely.

Stilling the intense pains of the mundane world,
Producing all happiness in sentient beings,
Producing the ultimate bliss of the enlightened,
For endless eons—this is my vow.

“I only know this enlightening liberation of supernal manifestations in a moment of thought producing vast floods of joy—how can I know the practice or tell the virtues of the enlightening beings who have plunged into the ocean of all principles of the cosmos of reality, who are freed from all internal and external suffering, who know all eons are in the thoughts, who are versed in the knowledge of the becoming and dissolution of all worlds?

“At this same enlightenment site, in the circle of Vairocana Buddha, is a night goddess named Sarvanagararakshasambhavatejahshri—go ask her how an enlightening being is to learn and carry out the practice of enlightening beings.”

Then Sudhana spoke these verses to the night goddess Prashantarutasagaravati:

Instructed by a spiritual benefactor,
I came to you, O goddess;

I see you sitting on your seat
Of infinite height.

Those whose minds are on appearances,
Who cling to existence or conceptualize being,
And the low-minded with false views,
Cannot know this realm of yours.

No worldly or celestial beings can know
The features of your appearance and form,
Even if they look for endless eons—
So endless is the sight of your form.

You are free from dependence on the body-mind clusters,
And you do not rest on the sense media either;
Gone beyond the world and transcended desire,
You appear in the world, transforming.

You have attained immovability, faultless and unattached,
You have clarified the eye of higher knowledge;
In every atom you see as many buddhas as all atoms
Magically transforming.

Your body contains the body of truth,
Your mind is made of knowledge, unhindered.
Illumined by universal light,
You produce endless light in the world.

You produce endless deeds from the mind,
So all worlds are adorned by your deeds;
Knowing that worlds are mental in nature,
Your manifest yourself in bodies
Equal to beings.

Knowing this world is like a dream
And all buddhas are like reflections
And all phenomena like echoes,
You live in the world without clinging to anything.

In each moment you show yourself
To the beings of past, present, and future,
Yet there is no inclination to dualism in your mind,
And thus do you expound the Teaching in all realms.

The oceans of beings are as infinite
As the endless oceans of atoms,

And infinite too are the oceans of Buddha—
All are the sphere of your practice of liberation.

Then Sudhana paid his respects to the night goddess and left her.

Sarvanagararakshasambhavatejahshri

Then, contemplating that enlightening liberation of supernal manifestations in a moment of thought producing floods of joy, fostering it and making it manifest, remembering the instruction of the night goddess Prashantarutasagaravati, absorbing it, keeping in mind knowledge of the principles inherent in it, a measureless repository of many principles to be found in each statement, fixing it in memory, examining it intellectually, putting it into practice, consciously extending it, physically feeling and dwelling in it, entering into it, Sudhana made his way to the night goddess Sarvanagararakshasambhavatejahshri.

He saw the night goddess sitting on a great lotus seat full of diamonds illumining the dwelling places in all cities, accompanied by untold numbers of night goddesses, with a body appearing to the beings in all realms, with a body equal in form to all beings, with a body appearing to all beings, with a body unstained by all worlds, with a body equal to all beings in number of manifestations, with a body transcending all worlds, with a body adapted to developing and guiding all beings, with a body proclaiming the truth in all realms, with a body reaching everywhere, with a body ultimately freed from obstructions, with a body of the essence of those who arrive at Thusness, with a body guiding all beings to ultimate perfection.

Sudhana, enraptured upon seeing the night goddess, paid his respects to her and said, “O goddess, I have set out for supreme perfect enlightenment; please tell me how an enlightening being is to be a benefactor to others while carrying out enlightening practice, and how an enlightening being is to take care of sentient beings with the highest protection and care, and how an enlightening being, engaged in the work of enlightening beings by the assent of the enlightened, is to approach the seat of a spiritual sovereign?”

The night goddess replied, “It is very good that you ask about the way of practice of distributing teachings to sentient beings according to their mentalities, to attain the goal of guiding all sentient beings to perfection, to attain the goal of the effort to preserve the family of all buddhas, to apply all-pervasive knowledge, to confront entry into the ocean of means leading to all realms of reality, to penetrate all knowables by knowledge boundless as space, to receive and hold the teachings of all buddhas.

“I have attained an enlightening liberation, ‘entry into the profound miracle of pleasing sound.’ Having attained this liberation, engaged in preaching the great Teaching, free from attachment, dedicated to dissemination of the treasury of teachings of all buddhas, imbued with the power of great compassion and goodwill, set on working for the welfare of all sentient beings to inspire them to seek enlightenment, set out to become a leader of all sentient beings to ceaselessly accumulate stores of virtues in

determination for enlightenment, engaged in producing clouds of teaching and suns of teaching in all worlds to guide all sentient beings on the path of omniscience, ceaselessly reaching out impartially to all sentient beings to illumine all worlds so as to produce infinite roots of goodness, applying a purified mind to practical knowledge of sustaining the performance of good works of all sentient beings, set out to lead all sentient beings to accord with all paths of good action, engaged in the work of directing all sentient beings in good ways, engaged in showing all sentient beings the way to peace and security, set out to lead all sentient beings to emancipation, engaged in directing all sentient beings to all good practices, set out to serve all spiritual friends uninterruptedly, engaged in directing all sentient beings to the teaching of the enlightened, engaged in undertaking all pure and good practices such as giving, firmly resolved to realize omniscience, with a broad mental sphere firmly focused on the powers of buddhas, I stay by the spiritual benefactor, determined to shatter the mountains of afflictions and obstructions to enlightenment caused by actions, undertaking the preparations for omniscience, engaged in developing all good qualities, engaged in application of thought to the infinite variety of objects confronting omniscience.

“Furthermore, as I purify this medium of light of the Teaching, communicating to all sentient beings, accumulating roots of goodness, I observe, approach, and proceed through the reality realm in terms of ten aspects. What are the ten? I realize that the reality realm is immeasurable, by gaining vast vision of knowledge. I realize that the reality realm is infinitely various, so as to perceive the miracles of all buddhas. I realize that the reality realm is endless, so as to fulfill travel to all buddha-lands and service of buddhas. I realize that the reality realm is boundless, so as to show the practice of enlightening beings in all oceans of worlds. I realize that the reality realm is uninterrupted, so as to enter the sphere of unfragmented knowledge of those who arrive at Thusness. I realize that the reality realm is one, so as to enter the sphere of the voice of those who realize Thusness, which communicates to all sentient beings according to their mentalities. I realize that the reality realm is inherently pure, so as to realize the ultimate end of the past vow to guide all sentient beings to perfection. I realize that the reality realm is equal in all worlds, so as to enter the range of the practice of universal good. I realize that all realms of reality are adorned with one adornment, so as to comprehend the adornment of the miracle of the universally good enlightening being. I realize that the reality realm is imperishable, because of the imperishable nature of the purity of all good pervading the reality realm. Thus do I observe, approach, and proceed through the whole reality realm in terms of ten aspects, to accumulate all roots of goodness, to realize the greatness of buddhas, to arrive at the inconceivable sphere of buddhas.

“Furthermore, I expound the Teaching to sentient beings by means of the operation of ten thousand spheres of mental command, with the attention on the greatness of Buddha in this way. I expound the Teaching to sentient beings by means of the operation of ten thousand spheres of mental com-

mand, beginning with the sphere of mental command called absorption in the ocean of all truths, the sphere of mental command of light of remembrance of all buddhas, the sphere of mental command containing light illumining the ocean of deeds of all sentient beings, the sphere of pure mental command of absorption in the ocean of all means of liberation, the sphere of mental command uttering the names of all buddhas, the sphere of mental command of absorption in manifestation of the ocean of past vows of all buddhas, the sphere of mental command of swift turning of the attention to all truths, and the sphere of mental command called light of absorption in omniscience.

“Moreover, I teach sentient beings with wisdom consisting of learning, wisdom consisting of thinking, and wisdom consisting of practice. I teach sentient beings about the process of one existence, and I teach sentient beings about the processes of all existences. I teach about the ocean of names of one buddha, I teach about the oceans of names of all buddhas. I teach about one ocean of worlds, I teach about all oceans of worlds. I teach about the ocean of predictions of enlightenment of one buddha, I teach about the oceans of predictions of enlightenment of all buddhas. I teach about the ocean of audiences of one buddha, I teach about the oceans of audiences of all buddhas. I teach about the cycle of teachings of one buddha, I teach about the oceans of cycles of teachings of all buddhas. I teach about one scripture, I teach about the scriptures containing the cycles of teachings of all buddhas. I teach about one gathering of an audience of a buddha, I teach about the oceans of audiences of all buddhas. I teach about one thought of omniscience, I teach about the oceans of all elements of determination for enlightenment. I teach about one vehicle of emancipation, I teach about the oceans of all vehicles of emancipation. I teach sentient beings in untold ways such as these.

“Entry into the oceans of those who arrive at Thusness, identical to the structures of the reality realm, taking care of sentient beings in the highest spiritual way of expounding the Teaching to them, living by the practice of universally good enlightening beings for endless eons, I cultivate this enlightening liberation of entry into the profound miracle of pleasing sound, by expanding it in every moment of consciousness, by the means of actualizing the sphere of liberation; and I pervade all realms of reality in every moment of thought with each means of actualizing the sphere of liberation.”

Sudhana said, “This enlightening liberation is marvelous. How long ago did you attain it?”

The goddess said, “Many eons ago there was world called Multitude of Cities of Spiritual Lights, set on a network of lofty fragrant jewel mountains, as many as atoms in four continents, arrayed with lotus flowers intoning the past vows of all buddhas, composed of multitudes of jewels produced by the deeds of all sentient beings, shaped like a huge lotus, pure with some defilement, encircled by as many masses of flowers as atoms in a mountain, adorned by lofty polar mountains of fragrant jewels, as many as atoms in a

polar mountain, and with as many sets of four continents as atoms in a polar mountain. On each continent were untold trillions of cities.

"In that world there was an age called Pure Light, in which there arose as many buddhas as atoms in a polar mountain. In the middle of the world was a set of four continents called Resplendent Banner, in the middle of which was a metropolis called Omnipresent Jewel Flower Light, not too far from which was an enlightenment site called Image of the Abode of a Spiritual Sovereign. At that site a buddha named Illuminating King Voicing the Ocean of All Truths arose, the first of the buddhas of that age. At that time there was a monarch named Radiantly Pure Countenance, who received from that buddha a scripture called Ocean of All Truths and followed it.

"After that buddha passed away, the king left home and preserved the buddha's teachings. At the time of the ending of the teaching, when it was divided into a thousand sects, with a thousand different explanations of the doctrine, and uninterrupted degeneracy of the age was imminent, in order to shake up the people shrouded by the barriers of afflictions and contentious quarrelsome mendicants, who were not seeking the virtues taught by the buddha but were wholly devoted to enjoyment of sense objects, addicted to talk of kings and thieves, addicted to talk of women, lands, and seas, addicted to materialistic thought and conversation, the renunciant king, a true follower of the religion, warned them, 'Alas! The torch of the great teaching, which was developed over many eons, is going to die out.' Then he rose into the sky to the height of seven palm trees, emanated clouds of flames of infinite colors, produced great networks of multicolored lights from his body, extinguished the burning of afflictions in the world with multicolored light, and directed infinitely many sentient beings toward enlightenment. The buddha's teaching was thereby rekindled and remained in the world for another sixty thousand years.

"At that time there was also a nun named Light of Projections of the Wheel of the Teaching. She was the daughter of that king Radiantly Pure Countenance, and she had a retinue of a hundred thousand nuns. Hearing that rousing speech and seeing that great miraculous performance, she and her retinue had been inspired to seek enlightenment. Furthermore, those hundred thousand nuns became irreversible in progress toward supreme perfect enlightenment: they attained a concentration called 'coming into existence in the presence of those who have arrived at Thusness,' and they attained a mental command called 'adamantine light of the teachings of all buddhas,' and a perfection of wisdom called 'entry into the principles of the ocean of all truths.' The nun Light of Projections of the Wheel of the Teaching attained a concentration called 'lamp illumining the source of the teachings of all buddhas,' as well as this subtle, gentle enlightening liberation 'entry into the profound miracle of pleasing sound,' after which all the miracles of the buddha Illuminating King Voicing the Ocean of All Truths became visible to her.

"What do you think—was the king of that time, who went forth into the teaching of the buddha Illuminating King Voicing the Ocean of All Truths,

followed the buddha's teaching, sustained the teaching after the buddha's demise when it was dying out, and kindled the torch of the teaching, anyone else? You should not see it this way. It was none other than Samantabhadra, the universally good enlightening being, who was that king Radiantly Pure Countenance. And do you think the king's daughter, who became a nun, accompanied by a hundred thousand nuns, was anyone else? Do not see it that way. It was I myself who was that nun at that time. I preserved the teaching of that buddha, and I made those hundred thousand nuns irreversible in their progress toward supreme perfect enlightenment, I established them in the concentration 'coming into existence in the presence of those who have arrived at Thusness,' I established them in the mental command 'adamantine light of the teachings of all buddhas' and the perfection of wisdom 'entry into the principles of the ocean of all truths.'

"After that I learned from a buddha named Light of the Peak of Knowledge of the Mountain of the Undefined Teaching, then Crest of Light, then Multitudes of Lights of the Sun of the Teaching, then Sound of Explanation of the Ocean of the Teaching, then Light of the Sphere of Knowledge of the Sun of the Teaching, then Cloud of Banners Marked by the Flowers of the Teaching, then Supreme Brilliance of the Mass of Lights of the Teaching, then Moon of Light of the Depth of the Principles of the Teaching, then Mine of All Images Arising from Knowledge of the Teaching, then Crowned with the Treasury of Knowledge, then King Imbued with the Glory of the Highest Mountain, then Paragon of Universal Knowledge, then Paragon of Energy in All Good Practices, then Multitude of Lights of Spiritual Jewel Flowers, then Supreme Depth of the Light of Peace, then Moon Radiating Images of Eyes of Light, then Ocean of Brilliance of the Flames of Knowledge, then Sphere of Skill of Universal Knowledge, then Light of Knowledge of the Nadir and Zenith, then Lamp Blooming with Flames, then Supreme Lion of Knowledge, then Supreme Light of the Universal Sun, then Lofty Mountain Adorned with Precious Characteristics, then Complete Reflection of the Course of the Sun, then Radiant Moon of Awareness of the Nexus of Realities, then Multitude of Beauties of the Blossoming of the Lotus of the Teaching, then Universal Light of the Solar Orb of the Marks of Distinction, then Glorious Voice of the All-Illumining Teaching, then Adamantine Lion of Practical Wisdom, then Heroic Paragon of Universal Knowledge, then Embodiment of the Flowering of the Lotus of the Teaching, then Ocean of Splendor of Flowers of Virtue, then Mass of Light from the Pinnacle of Spiritual Treasures, then Multitude of Lights from the Summit of Knowledge, then Light of Jewels Bearing All Facets of the Teaching, then Glorious Moon of Awareness at the Pinnacle of Enlightenment, then Moon Glowing with the Fire of the Torch of the Teaching, then All-Reflecting Crown, then Lamp Emblematic of the Body of the Teaching, then Multitude of Representations of the Adamantine Ocean, then Clouds of Glory of Lofty Repute, then Radiant Moon of Sandalwood, then Fiery Light of Flowers of Universal Beauty, then Light Shining on All Beings, then Beautiful Calyx of the Lotus of Virtue, then

King Shining with Fragrant Flames, then Lotus of Logic, then Shining with Magnificent Marks of Greatness, then Universally Renowned, then Polar Mountain of Light of Impartial Knowledge, then Glory of Light of the Citadel of Religion, then Majestic As a Forested Mountain, then Shining Clarity of Universal Light, then Sound of the Ocean of the Teaching, then Energy Arisen from the Undertaking of All Spiritual States, then Foremost Light of Universal Knowledge, then Resplendent with Superior Qualities, then Represented by the Lance of Spiritual Power, then Brilliant Sound of the Wheel of the Teaching, then Light of Knowledge and Wisdom Crowned with Radiant Virtue, then Glorious Moonrise of the Wheel of the Teaching, then Enlightened Paragon Illumining the Lotus of the Teaching, then Jewel Lotus Full of Light, then Lamp of Myriad Peaks of Jewel Radiance, then Flower of Pure Knowledge of Universal Vision, then Vast Treasury of Lights, then King Crowned with a Halo of Light Beams, then Crested with Myriad Virtues, then Mass of Manifestations of the Pinnacle of Religion, then Energy of Enormous Virtue, then Lamp of Myriad Suns of Truth, then King Acclaimed As a Source of Teaching, then Multitude of Sets of Teachings, then Light Representative of the Awareness of Enlightened Knowledge, then Radiant Moon Aware of the Sphere of Realities, then Magnificent As a Mountain of Gold and Jewels, then Topknot of Myriad Spheres of Light of All Truths, then Flaming Light of the Wheel of Teaching, then Lofty Majesty, then Myriad Lights of the Torch of All-Sided Energy, then Light of Vast Crowning Wisdom Sealed by Concentration, then Beautiful Jewel Light, then Voice of Arrays of Jewels from the Light of the Teaching, then Powerful Light in the Sky of Reality, then Moon Adorned with Marks of Greatness, then Flashing Cloud on a Mountain of Light, then Light in the Unobstructed Sky of Reality, then Body Blossoming with the Beauty of the Marks of Greatness, then Supreme Splendor and Voice of the World Ruler, then Light and Sound of Concentration on All Truths, then Mine of Initiatory Sounds, then Sound of the Ocean of Blazing Flames of the Teaching, then Light of Reflections of the Appearances of Past, Present, and Future, then Shining Light of the Highest Splendor of the Sphere of the Teaching, then Powerful Light in the Realm of Reality, then Lion Manifesting the Ocean of All Concentrations, then Light of Total Knowledge, then Lamp of the City of Reality with the Light of Universal Wisdom.

“In that age Pure Light, as many buddhas as atoms in the polar mountain appeared, beginning with these. The last of them was a buddha named Supreme Lamp of Knowledge Lighting the City of the Reality Realm. I served all those buddhas, from the first to the last, and I listened to their teachings, and left society to delve into all their teachings. I kept all their instructions in mind, and from all of them I attained this enlightening liberation of entry into the profound miracle of pleasing sound, by various methods of attainment, and I matured infinitely many sentient beings in the presence of all those buddhas. Since then I served all the buddhas that have emerged in as many eons as atoms in a buddha-land by putting their teach-

ings into practice. Thenceforth I have been awake in the midst of beings asleep in the slumber of nescience during the night of mundane routines; I have guarded the city of their minds, removed them from the city of the triple world, and settled them in the city of the way of omniscience.

“I just know this enlightening liberation of entry into the miracle of pleasing sound, which stops mixed-up worldly talk and does not use duplicitous speech, ultimately leading to truth. How can I know the practice or tell of the virtues of the enlightening beings who have unobstructed knowledge of the essential nature of all speech, who command awareness of all realities in each moment of thought, who comprehend the utterances of all beings, who are familiar with the patterns of thought of all beings, who know the ways of classification and naming of all things, who are masters of the ocean of mental command of all truths, who are skilled in producing teachings adapted to the mentalities of all beings, who endeavor to guide all beings to perfection—how can I know their accomplishment in taking care of all beings, or know their efforts applied to undertaking the supreme works of enlightening beings, their attainment of subtle knowledge of enlightening beings, their multifaceted powers of the mine of practice of enlightening beings, or their accession to the lion throne of those who tell of the deeds of enlightening beings? Why do I say this? They are people of truth who have entered mental command of all stages of the Teaching.

“Right here in the presence of Vairocana Buddha there is a night goddess named Sarvavrikshapraphullanasukhasamvasa, who is sitting next to me. Ask her how an enlightening being is to learn omniscience and how one is to practice so as to lead all sentient beings to omniscience.”

Then the night goddess Sarvanagararakshasambhavatejahshri spoke these verses to Sudhana, further illustrating the enlightening liberation entering into profound miracles of pleasing sound:

Profound and hard to see is the liberation of enlightening beings,
Like space, entering everywhere;
They see the buddhas of all times,
Infinite, throughout the cosmos.

They attain endless liberations born of virtue and knowledge,
Of inconceivable nature, immeasurable:
Increasing unimpeded momentum in all directions,
They plunge into the paths of benevolence in all times.

Many eons ago there was a world
Called Cities of Spiritual Lights:
In that glorious world
Was a brilliant age called Pure Light.

In that age was an unbroken succession of buddhas,
As many as atoms in the polar mountain.

Illuminating King Voicing the Ocean of All Truths
 Was the first buddha of the age,
 Supreme Lamp of Knowledge Lighting the City of the Reality Realm
 Was the last of those buddhas:
 I visited and served them all,
 And joyfully heard their teachings.

I saw the golden light of the first buddha,
 Illuminating King Voicing the Ocean of All Truths,
 Like the polar mountain resplendent with the thirty-two marks,
 And seeing him I determined to become a buddha.

As soon as I saw that buddha there arose
 My first aspiration to buddhahood, full of power,
 By means arising from the progress of omniscience,
 As pure as space, of the nature of Thusness.

Thenceforth seeing all the buddhas throughout all times,
 And all the multitudes of enlightening beings,
 And all the myriad worlds and sentient beings there,
 I produced an ocean of ambrosia of goodwill.

I determined to pervade all lands,
 Showing my body differently to sentient beings according to their
 mentalities,
 To illumine and stir all the lands
 And develop the beings to maturity.

I went and saw the second buddha,
 And the buddhas in the oceans of lands in the ten directions,
 In as many lands as atoms in an ocean of lands,
 And finally saw the last buddha of that age.

I went and served all the buddhas,
 Lamps of the world, that appeared
 In as many ages as atoms in all worlds,
 That I might purify this liberation.

Then, having attained this enlightening liberation of entry into the profound miracle of pleasing sound, having entered an ocean of infinitely various media of concentration, his mind having developed an immense ocean of means of sustained attention, illumined with the great mystic knowledge of enlightening beings, having entered an ocean of great joyful intelligence, his mind expanded with a vast ocean of ecstasy, Sudhana praised the night goddess with these verses:

Vast is your wisdom, coursing in the ocean of truth,
And you have traversed the infinite sea of existences.
Long-lived, without affliction, an embodiment of beneficent
knowledge,
Your presence illumines this assembly, O goddess.

Aware of the nature of things, like the sky,
You enter unhindered into all times;
In an instant of consciousness without discriminatory thought
You assess all objects, inconceivable as they are.

With the eye of knowledge you see into the beingless nature,
While by compassion you enter infinite oceans of beings.
Deliberately plunging into most profound liberation,
You guide and develop innumerable beings.

You know how to analyze all states of being,
And are aware of the way to penetrate the essence of things:
You practice the undefiled path of all sages;
You will liberate all beings, purifying them.

You are an unexcelled leader of beings, O goddess,
As you acquire omniscient knowledge throughout the universe,
You expound the Teaching to all beings therein,
And extinguish all fears in the world.

You go by way of the path of Vairocana's vows,
With unhindered, vast, undefiled understanding;
Everywhere practicing the powers of the enlightened,
You witness the miracles of buddhas in all lands.

Hard to accomplish is a skylike mind such as yours,
Free from the taints of the afflictions;
Therein are all lands in all times,
All buddhas, enlightening beings, and all living creatures.

Day and night, instants and moments, seasons, fortnights, months,
And years, along with their passing away and imagined
discriminations,
And the waves of eons, with their enumerations of myriad names,
The oceans of concepts of sentient beings, all you see in an instant.

The deaths and births of beings in the ten directions,
With form or without, thinking and thoughtless,
You comprehend according to their conventional truth,
And show them the way to supreme enlightenment.

Born of the family of the network of Vairocana's vows,
 Having become one with all buddhas,
 Your spiritual body pure, your mind unobstructed,
 You appear to beings according to their minds.

Having eulogized the goddess with these verses, Sudhana paid his respects and went on.

Sarvavrikshapraphullanasukhasamvasa

Then Sudhana, further cultivating, fostering, and expanding the enlightening liberation of entry into the profound miracle of pleasing sound, went to the night goddess Sarvavrikshapraphullanasukhasamvasa. He saw her sitting on a lion throne of jewel tree shoots inside a tower of branches of jewel trees of all fragrances, surrounded by ten thousand night goddesses. He went up to her, paid his respects, and said, "Noble goddess, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to carry out and learn the practice of enlightening beings. Please tell me how to perform and learn the practice of enlightening beings, and how to act and learn so as to arrive at omniscience."

The goddess said to Sudhana, "By my power, when the sun goes down, the blooming lotuses become highly fragrant; all the men and women sporting in the parks decide to go home; the highly conscious beings on the roads and paths in the night head for the protection of all beings: those who live in mountain caves go into the mountain caves, those who lie in trees head for the trees, those who live in caves go into their caves, those who live in villages, cities, or towns go into their villages, cities, and towns, those who live in water go down in the water, those who live in other abodes go to their respective dwelling places, to spend the night comfortably.

"Furthermore, to the young men and women intoxicated with the joy of youth, reveling in music and song and intent on sensual pleasures, I praise the effort to produce roots of goodness as an antidote to the fears of the darkness of birth, old age, and death. I enjoin giving on those who are greedy and lead the ill-behaved to discipline. To those who are hostile I praise kindness, and I lead those agitated in mind to patience. I lead the lazy to undertake the vigorous effort of enlightening beings. Those whose minds wander I establish in meditation. I furnish the stupid with transcendent wisdom. Those who are interested in the Lesser Vehicle I establish in the Great Vehicle. Those who are attached to the world, who act within the sphere of attachment to the conditions of existence, I lead to the transcendent commitment of enlightening beings. Those who are overcome by obstructions, tormented by afflictions in their actions, lacking in the power of virtue and knowledge, I lead to the transcendent power of enlightening beings. Those bound up in the darkness of nescience, in the darkness of the ignorance characterized by egoism and possessiveness, I lead to the transcendent knowledge of enlightening beings.

“Furthermore, I have attained the enlightening liberation ‘manifestation of contentment with the treasure produced from great joy.’”

Sudhana said, “What is the sphere of this liberation?”

The goddess said, “The scope of this liberation is the knowledge and means to take care of sentient beings by the goodness of those who arrive at Thusness. How is that? Whatever well-being sentient beings experience is all due to the power of the goodness of the enlightened, due to the path of the teaching of the enlightened, due to putting the word of the enlightened into practice, due to learning from the enlightened, due to the support of the enlightened, due to practicing the path of knowledge of the enlightened, due to planting roots of goodness like the enlightened, due to the true teaching of the enlightened, due to the illumination of the sun of knowledge of the enlightened.

“Indeed, the happiness of beings comes from the light of the sphere of pure deeds of the family of the enlightened. How do I know? As I enter into this enlightening liberation of the manifestation of contentment with the treasure produced from great joy, and recall and plunge into the ocean of Vairocana Buddha’s past practices as an enlightening being, thus do I know and understand—as the Buddha was concentrating on the stages of enlightenment in the past, seeing sentient beings caught up in egoism and possessiveness, in the darkness of ignorance, gone into a tangle of views, dominated by craving, bound by the fetters of desire, hostile and malevolent, continuously pursuing delusions, wrapped up in envy and jealousy, their minds crowded with afflictions, experiencing the great misery of the mundane whirl, tormented by the pains of poverty in the mundane whirl, deprived of the sight of the enlightened, there appeared in the Buddha a mind of great compassion, a mind to take care of all sentient beings materially for their benefit, a mind to produce means of worldly support for all sentient beings, a mind free from attachment to all things, a mind without acquisitiveness for any objects, a mind not dwelling on any pleasures, a mind free from grasping for any material goods, a mind not seeking rewards for giving, a mind not eager for existence in any world, a mind not confused about causal relations, a mind contemplating the truth after thorough investigation, a mind to provide refuge for the welfare of all living beings.

“Having comprehended the essence of all things as it really is, having impartial goodwill toward all sentient beings, working to fill all worlds with great compassion, covering all worlds with the canopy of the great Teaching, holding the thunderbolt of great knowledge, which shatters the mountain of afflictions of all sentient beings, his mind growing in satisfaction through the welfare of all sentient beings, determined to effect the ultimate happiness of all sentient beings, wishing to provide all sentient beings with everything they need, working impartially without abandoning any sentient beings, wishing to satisfy all sentient beings with the wealth of sages, determined to attain the jewel of knowledge of the supreme ten powers, empowered with the mystic knowledges of enlightening beings, pervading all worlds throughout the space of the entire cosmos with a mul-

titude of various enlightening manifestations, appearing before all sentient beings, swirling a great cloud of all manner of objects and showering a rain of all kinds of precious ornaments, he undertook to give infinite various articles to all sentient beings for their use as appropriate, to perform innumerable services, to strive to provide care by all sorts of charity, giving away many kinds of things, to construct arrangements of myriad benefits, services, and useful articles, to practice various forms of giving, satisfying sentient beings according to their mentalities by endless giving, to make uninterrupted effort to save all beings from the miseries of the mundane world, without desiring the gratitude of anyone, impartial toward all beings, purifying the mind-jewel of all beings, increasing the flood of the ocean of wealth of all-knowledge for all beings produced from the ocean of roots of goodness at one with those of all buddhas, engaged in taking care of all beings by providing for their needs, undertaking all this continuously, from moment to moment, to develop and guide all sentient beings and gradually purify them.

“He undertook to adorn every land as a supreme pure buddha-land in every moment of thought, to purify the practice of the ocean of methods of the Teaching in every moment of thought, to fulfill the means of knowledge pervading all of space in every moment of thought, to purify the means of knowledge of how to tame all sentient beings in every moment of thought, to bring to light the knowledge of how to guide all worldlings in every moment of thought, to always teach in a manner appropriate to the time in every moment of thought, to be a benefactor to all beings by showing the skillfulness to support all knowledge in each moment of thought, carrying out the practice of enlightening beings in each moment of thought in all kinds of worlds, in various forms, by various means, having entered the way of enlightening beings, to suffuse the worlds with various manifestations of the practice of enlightening beings, to show the bodies of all the buddhas of past, present, and future to other beings according to their mentalities in each moment of thought, increasing the flood of the ocean of wealth of all-knowledge for all beings.

“Thus as Vairocana Buddha was carrying out the practice of enlightening beings in the past, he aroused great compassion for those without virtue or knowledge, those attached to the world, ungrateful, wrapped up in the darkness of nescience, egotistical and possessive, shrouded by the darkness of ignorance, immersed in unreasonable thought, lost in the wilderness of views, heedless of cause and effect, dominated by afflictions in action, fallen into a pit of suffering in the wasteland of the mundane whirl, experiencing the misery of various kinds of want; producing vast multitudes of practices of the ways of transcendence, praising the firm foundation of roots of goodness, removing the pain of mundane want from all sentient beings, fostering the growth of great stores of virtue and knowledge, clarifying the realm of causes, enlightening them on the consistency of deeds and states, showing the origin of all beings and lands, involving them in the continuation of the family of buddhas, getting them to remember the teachings of all buddhas,

turning them away from all evil, describing the preparations for omniscience, producing a great multitude of transcendent practices filling all realms of beings, he established sentient beings in the care of the ultimate Teaching, satisfying them according to their mentalities. He directed them in preparation for omniscience, he introduced them to the great transcendent ways of enlightening beings, he got them to support themselves on the wealth of sages, he got them to increase their roots of goodness by the momentum of the joy of omniscience. Introducing them to the miracles of all buddhas, taking them into ultimate unattached bliss, showing them the greatness of the enlightened, he led them to enlightening beings' knowledge of means of salvation."

Sudhana said, "How long ago did you set out for supreme perfect enlightenment?"

The goddess said, "This is hard to reach, hard to know, hard to believe, hard to penetrate, hard to say, hard to understand. Neither celestial nor human beings can comprehend it, nor can any listeners or individual illuminates comprehend it, except those who, by the empowerment of Buddha, by the help of spiritual benefactors, by the mind being stabilized on great stores of virtue and knowledge, by purity of intention, by the mind being buoyant, undisturbed, straightforward, unimpaired, open, unobscured, by the mind being illumined by the light of universal knowledge, by the mind being dedicated to the welfare and happiness of all beings, by the mind being invulnerable to the afflictions of all demons, by the mind being within range of attainment of omniscience, thus do not seek any mundane pleasures, are focused on the pleasure of the enlightened, have undertaken to put an end to the suffering and misery of all beings, are headed into the ocean of virtues of the enlightened, are in the realm of the space of meditation on the intrinsic nature of things, have purified the path of higher aspirations, have turned away from the flow of the mundane whirl, are turned toward the ocean of knowledge of the enlightened, are certain to arrive at the citadel of omniscience, proceed energetically into the sphere of those who arrive at Thusness, advance boldly toward buddhahood, are headed toward complete fulfillment of the powers of omniscience, and will ultimately attain the ten powers—such people can penetrate, believe in, grasp, follow, and know this matter. Why? Because this matter is the sphere of buddhas—not even enlightening beings can reach it, much less others. Now, with the support of the Buddha I will tell you, for the sake of the correct purification of the minds of those capable of learning, so that those who practice good can master their minds, and so that you may have an explanation of what is on your mind."

Then the goddess, further elucidating what she meant, looked over the realm of the buddhas of past, present, and future and spoke these verses:

Profound, infinite, is the sphere of buddhas,
Of which you now ask, O child of Buddha.

Even in eons as many as atoms in inconceivable lands
It could not be fully told.

The peaceful nature of the buddhas cannot be known
By the covetous or the malevolent,
Or by those shrouded in the darkness of delusion,
Or those whose minds are defiled by hypocrisy and conceit.

This sphere of buddhas cannot be known
By those ruled by envy and jealousy,
Or those whose minds are polluted by guile and deceit,
Or those enshrouded by barriers of action based on afflictions.

Buddhahood cannot be known
By those who depend on mental or material elements,
Or those attached to the body as real,
Or those with false views and ideas.

Hard to know is the tranquil realm of buddhas,
Which is inherently pure and nonconceptual—
This reality cannot be truly known
By those attached to life and being.

Those who are born in the family of buddhas,
Who are empowered by all the buddhas,
Who preserve the lineage of the enlightened,
Are the knowers of this sphere.

Those who are tireless in good practices
And are helped by spiritual benefactors,
With their minds focused on the powers of sages,
They attain peace on perceiving this.

This is the sphere of the undefiled
Whose minds are pure, without false ideas,
Like the sky in all directions,
Lamps of wisdom who have dispelled darkness.

Those who pervade all worlds
Of all times with compassion
And are benevolent to all beings
Enter the way of the buddhas.

This is the stage of those without grasping,
The happy ones without attachment

Who always gladly give all there is
Impartially to all beings.

This is the sphere of the undefiled,
Whose minds are unafflicted and conduct impeccable,
Whose minds are ultimately free from regret,
Who apply themselves to practice of Buddha's teaching.

This is the liberation of the inexhaustible
Whose minds are unshakable, imperturbable,
Whose minds are focused on the essence of things,
Whose minds are unhindered by the oceans of actions.

This is the sphere of the disciplined,
With indefatigable and nonregressing minds,
With strength, vigor, and control,
With endless energy in preparing for omniscience.

This is known to those gone to peace,
With tranquil minds, concentrated,
Ultimately calm and cool,
Practitioners of all the branches of meditation.

This is known to the lamps of wisdom,
Whose minds are liberated from all attachments
And have penetrated the essence of things,
Who have gone the way into the reality realm of the enlightened.

This is the liberation of those who know the path,
Whose minds have penetrated the essence of beings,
Whose minds are not imprisoned in the sea of existence,
Who are moons reflected in the minds of beings.

This is known to the universally good,
Who are born from the ocean of vows
Of the buddhas past, present, and future,
And carry them out forever in all lands.

This is the liberation of those who penetrate all oceans of worlds
By means of the oceans of principles of the reality realm
And see their ages of becoming and decay without discrimination.

This is known to those of unobstructed vision
Who see the buddhas under the enlightenment trees,
As many as atoms in all lands,
Teaching after having realized enlightenment.

You have come after many eons
Of serving spiritual benefactors
In quest of the Teaching, seeking tirelessly;
Having heard it, you can remember it.

To purify your mind
I will tell you freely
Of the infinite realm of Vairocana
By the inconceivable power of Buddha.

The goddess continued, "Long ago, past eons as many as atoms in an ocean of worlds, there was an ocean of worlds called Sun on the Summit of a Mountain of Gold and Jewels. Therein, furthermore, was a buddha called Supreme Light Illumining the Realm of Truth at the Summit of Knowledge, who purified that ocean of worlds while carrying out the practice of enlightening beings in the past. In that ocean of worlds were as many world systems as atoms in all the mountains on earth, each system containing as many worlds as atoms in a galaxy. In each world there were as many sets of eons as atoms in a world, each containing many eons, in each of which there were many events, including buddhas appearing in the world and displaying miracles. Each buddha that appeared expounded as many scriptures as atoms in a world, in each of which scriptures were outlined as many instructions for enlightening beings as atoms in the world, with infinitely various indications of how to guide sentient beings, operated by the principles of various vehicles of liberation, guided by the buddhas' various mystic powers of perception and prescription.

"Within that ocean of worlds was a central world-system called Array of Markers of Doors Facing All Directions, in which there was a world called Ubiquitous Light the Color of All Jewels. The borders of that world were arrayed with jewels reflecting images of the enlightenment sites of all buddhas; it rested on an ocean of flowers made of all kinds of jewels, it was composed of jewels showing the appearances of emanations of all buddhas, it was shaped like a celestial palace, and it was pure with an admixture of defilement. Furthermore, in that world there were as many world-regions with four continents as atoms in the polar mountain; at the center was a set of four continents called Mountain Peak of All Jewels, whose four continents were innumerable hundreds of thousands of leagues in extent. On each continent were ten thousand great cities. In the middle of the southern continent was a great metropolis called the Light of Myriad Arrays of Jewel Trees, surrounded by ten thousand cities. On that continent, furthermore, the life span of the people was ten thousand years. The king in that metropolis was named Encompassing Sound of the Proclamation of All Laws, a sovereign ruler. The king had five hundred ministers, six thousand concubines, and seven hundred sons all of whom were brave and manly, well built and handsome, dignified and strong. The whole continent was under the protection of that king, and he had no enemies or opponents.

“At that time the end of the eon was approaching in that world; the five corruptions were in evidence, people had stopped acting virtuously and had taken to bad ways, most of them were headed for misery. Because of their wrongdoings their lives were short, they had scanty means of subsistence, they were ugly, they experienced little pleasure and much pain, they were in the habit of argument and dissent, they were given to foul and incoherent speech, they were overcome by acquisitiveness, they were corrupt in mind and thought, they were lost in the jungle of various views. As they were obsessed with unreasonable desires and dominated by unwholesome acquisitiveness, the rain that would cause the crops to grow did not fall in the proper season. For that reason, furthermore, with all the vegetation withered, the people suffered from various diseases and scattered to the eight directions, without resort. They all went to the capital city Light of Myriad Arrays of Jewel Trees, surrounded it, and with various gestures of supplication raised a great outcry to the king—‘We are oppressed, abandoned, tormented by hunger and thirst, dismayed and distressed, without any savior, without refuge or resort, in a cage of suffering; our livelihood is threatened, and we are on the brink of death.’ The people in the city who were suffering from hunger and thirst, who were naked and homeless, who were in misery, despondent, and depressed, also were sick and tired of suffering. They betook themselves to the king as a man of great knowledge and a protector, thinking they had found a source of comfort, happiness, and livelihood, a guide to the way out, a great ship, an island of jewels of knowledge, a great benefit, thinking they had found all the delights of heaven.

“The king, hearing their outcry, was filled with countless tens of hundreds of thousands of facets of great compassion. Meditating on the principle of great compassion, in a moment he became single-minded and uttered ten statements of great compassion: ‘Alas, these people, without support, have fallen into the great pitfall of the mundane whirl—how can I be a refuge for them, leading them to the state of repose of the enlightened? Alas, these people have no savior and are oppressed by all kinds of afflictions—how can I become their savior, leading them to impeccable behavior? Alas, these people have no refuge in the world and are terrorized by old age and death—how can I become a refuge for them, removing all their fears of life and death? Alas, these people have no resort and are oppressed by various kinds of worldly distress—how can I become a resort for them, leading them to ultimate safety on the path of omniscience? Alas, everyone is in the darkness of ignorance, shrouded in the darkness of uncertainty and doubt—how can I become a light, dispelling the darkness of ignorance for them? Alas, these people are without illumination—how can I spread the light of great knowledge, showing them all the way into unobscured knowledge? Alas, the world of these people lacks the light of knowledge, and their minds are polluted by envy, jealousy, guile, and deceit—how can I produce the light of supreme knowledge, leading them all to cultivate purity? Alas, the world is without a guide and has plunged into a dangerous current in the ocean of the mundane whirl—how can I become a guide, to show them what to do? Alas,

everyone lacks a teacher, all are misguided—how can I become a teacher for everyone, with the proper timing commanded by a buddha to guide people to complete maturity in all qualities? Alas, everyone lacks a leader, all are as though blind—how can I become a leader, to lead everyone on the way to unobstructed omniscience?’

“Having made these expressions of compassion, the king announced that he would undertake a great sacrifice, that he would satisfy everyone, giving them whatever they needed. With that the storehouses in every city and town on the continent were opened and all kinds of goods were placed on the streets, all the necessities of life were set out, all treasuries were opened, all stores of valuables were displayed; and the king projected a likeness of himself to every house to fulfill their wishes.

“Having arranged this act of giving things away, he had a great place of sacrifice prepared east of the city, in front of the city gate called Jewel Mountain Light. That place was equal in length and width, covering a most extensive area. It was level and clean, without potholes, clear of brambles, dust, and gravel. It was made of all precious elements, and the surface was spread with jewels. It was adorned with many arrays of jewels and strewn with flowers of various jewels. There was an abundance of all the finest aromatic powders, and it was perfumed with all kinds of scents. There were lamps giving off jewel lights, and the sky was covered with radiant clouds of incense. The place was adorned with orderly rows of trees of all kinds of jewels as well as various mansions, palaces, and towers. Overhead were parasols, banners, and pennants, flashing with trailing strings of various jewels. It was covered with nets of various jewel flowers, encircled with parasols made of webs of fragrant jewels. Jewel bells on nets of gold rang. It was shaded by canopies shining with various jewels, spread with aromatic powders of all the finest fragrances, and beautifully strewn with flowers made of all kinds of jewels, while pleasant music sounded from innumerable instruments. It was purified with arrays of various ornaments of all kinds of jewels, produced as a result of the deeds of enlightening beings.

“In the middle was a great lion throne, standing on a surface made of a variegated collection of ten kinds of jewels, surrounded by shining railings made of ten kinds of jewels, beautified with trees of ten kinds of jewels arrayed evenly between the railings, its feet firmly set on unbreakable diamond. The throne was set with jewel figurines and was adorned with hundreds of jewel protuberances. It was embellished with variegated arrays of jewels, jewel banners and streamers were raised all around it, and it was covered with nets of jewel bells, nets of celestial jewels, and nets of jewel flowers. It gave off clouds of fragrance and was arrayed with many-colored cloths of pleasant texture, finer than those of the heavens. Sweet music and song were heard all around. There were stairs of various jewels, arrayed with banners and railings, and shining jewel statues depicting various spiritual transfigurations. Here the king sat, handsome, serene, endowed with the pure marks of a great man, strong, robust, good, kind, and virtuous in all ways, endowed with all the best qualities, born of a line of great rulers, in

command of all goods, pure in control of the law, master of his own mind, eloquent, endowed with unshakable knowledge, correctly applying well-constructed laws, showing endless virtues.

“Furthermore, as the king sat there, in the sky above him there appeared a great parasol, on a long, brilliant jewel pole, its hundred thousand ribs made of all kinds of jewels, brilliantly adorned with blazing lights, covered with lustrous gold, arrayed with nets of jewels, hung with bells of gold and jewels on strings of jewels, adorned with garlands of jewels twirling all around, producing sweet heavenly sounds, the ringing of the bells urging all beings to act virtuously. The king, moreover, fanned with jewel wisp fans, shone with a splendor surpassing that of the king of gods. As soon as the king sat on this throne, all the people stood before him with their palms joined and paid their respects.

“Then, seeing the assembly of countless petitioners, with various needs and desires, from various places, speaking various languages, all looking up to the king as the pole of prosperity, each thinking of him as a man of great knowledge, looking up to him as a great man of goodness and charity, considering him to have undertaken the vows of enlightening beings, the king felt as if he were seeing good friends and was flooded with immense compassion. There arose in him the dauntless energy to satisfy all petitioners forever and the all-pervasive will to give to everyone impartially.

“Furthermore, when the king saw all those petitioners, he became happier than if he had acquired rule over the galaxy for boundless eons, more than if he had acquired the throne of lordship over the gods for countless eons. His joy upon seeing those petitioners was as that of someone in the wilderness, long separated from family and friends, upon being united with them. His mind was filled with happiness, he was uplifted with joy and flooded with delight. The power of his faith in the enlightenment of buddhas increased, his budding faith in omniscience grew, the power of his purity of determination for all the qualities of buddhahood swelled, his faculties as an enlightening being became fit for use, he was flooded with a feeling of contentment and well-being, and by the force of great joy his senses and will as a benefactor became flexible. Why? Because the king, who was intent on omniscience, had betaken himself to the nature of omniscience, stood before the door to the path of omniscience, had engaged his attention on the satisfaction of all living beings, was on the verge of entry into the ocean of all enlightened virtues, was intent on shattering the mountains of obstructions caused by demons, actions, and afflictions, was absorbed in properly taking up the instructions of all buddhas, was endeavoring to embody all roots of goodness, was free from all attachments, was unattached to any objects in the world, and realized that all things are in essence like space, thought of all those petitioners as like an only son, as like his parents, as worthy of gifts, as spiritual benefactors, as precious, as doers of what is difficult, as useful in many ways, as supreme benefactors, as supporting the path of enlightenment, as guides and teachers.

“The king then fulfilled the needs and wishes of all the petitioners with

unmitigated kindness, without turning his back on anyone, giving impartially to everyone, according to their needs. He gave away whatever he had to whoever required it, impartial toward all living beings.

"At that time, in that gathering at the sacrificial ground, there was a grandee's daughter, named Jewel Light, with a retinue of sixty girls. She was beautiful, with a clear, healthy complexion, dark hair and eyes, a pleasant scent, and a clear voice. She was well dressed and wore fine ornaments. She was alert and intelligent, modest, stable, and well behaved. She was respectful to the worthy, most circumspect and clear-headed in conduct, profound in action, endowed with wisdom. She had already accomplished basic skills involved in grasping, practicing, and realizing enlightening teachings, and she had attained clarity and serenity through the teachings. Her intentions were pure and good, and she was dedicated to the welfare of others. She was aiming for the vision of Buddha and was seeking omniscient knowledge. She stood near the king's throne in an attitude of respect, but she did not take anything from among the goods the king was distributing. Just standing there, she thought, 'I have gained a true boon in getting to see such a spiritual friend as this.' Thinking of the king as a spiritual friend, a sympathizer, a protector, and an enlightened one, with a mind free from deceit or guile, flooded with supreme joy and happiness, she took off her jewelry and tossed it before the king, so that it lay on the ground between the railings around the throne. Having scattered her jewelry, she made these vows: 'Just as the king Encompassing Sound of the Proclamation of All Laws is a refuge for leaderless people in the dark, so may I also become one such in the future. The reality he knows, may I also know. By the means through which he attains emancipation, may I also be emancipated. The path he practices, may I also practice. Just as he is fair to behold, has endless wealth and assistants, and is invulnerable and invincible, may I also become like this. Wherever he is born, may I also be born.'

"Perceiving her involved in such thoughts, the king looked at her and said, 'Take what you need. I am giving away all I have to satisfy everyone.' Made this offer by the king, she gained even more faith; with a serene mind, energized by lofty, far-reaching virtue, she spoke these verses to the king:

Before you were here in this city, great king,
It was joyless, lifeless, horrible as the realm of ghosts.

People were murderous, thieving, unrestrained,
Deceitful, harsh, and foul in speech.

They were covetous, malicious, and opinionated;
By their wrongdoing they fell into states of woe.

Because of the ills of the views of these unjust, ignorant people,
For many years there was no rain.

Because of drought the seeds died, crops and trees did not grow:
Lakes and streams dried up, plants and forests withered.

The rivers all went dry, the parks were like deserts;
Before you appeared, clear-eyed, the earth was strewn with bleached
bones.

Now you have joined with the needy, and all are satisfied—
Coming forth, you shower gifts on the four quarters, fulfilling all, low
and high.

There are no more thieves, mercenaries, or frauds—no one is killed
or injured;
None go hopelessly to death, the world is leaderless no more.

People who like to kill used to drink the blood of their victims—
Those who used to eat each other's flesh have become kindly due to
your charities.

People used to wear rags and leaves,
And were hungry and homeless.

With you here, the grains grow by themselves and the trees give forth
their bounty;
Wise women and men appear too, now that you have been born,
leader of the world.

Those who were formerly all on wrong paths
Are now well adorned and dressed, sporting like gods in paradise.

Men were wrongly obsessed with desires, delighting in unruly passion,
Given to raping women and girls in their own care and the care of others.

Now, though others' wives be like goddesses, well dressed, adorned,
and perfumed,
When men see them they are satisfied with their own wives, as in the
heaven of content.

People used to be deceitful, cruel, coarse, and dishonest in speech;
Having given this up, now they act justly, freed from wrong views.

No music or celestial song, nor even the voice of Brahma or the sing-
ing of birds
Can match your voice, O leader.

Above you stands a jewel parasol with webs of gold,
On a jewel cane, radiant, with nets of jewelry all around.

The notes of its bells surpass all sounds in the world:
Like the tones of Buddha's voice, they intone the tranquil sound of truth.

Those in all lands who hear this put an end to afflictions,
Hearing the names of the buddhas over the ages and the oceans of
the wise.

By your power the bells bespeak the successive lands since the past,
The names of the lands, and the cycles of true teaching everywhere.

The sound of the bells, liquid, free-flowing, rings throughout the
continent,
Telling of the manners of action of the gods and the lords of the worlds.

Hearing the bells tell of the accumulations of their deeds, gods and people
Give up evil, practice good, and rely on the enlightenment of the buddhas.

Your father was Starlight, the king, your mother queen Lotus Light;
You were born in a corrupt age and acquired the rulership.

There was a large park, arrayed with flowers and precious lamps,
Adorned with five hundred lotus ponds, and surrounded with hun-
dreds of trees.

On the bank of each pond was a villa, with a thousand pillars,
Resplendent with a thousand balustrades, with radiant nets and cres-
cents all around.

When it had not rained for years, with lawlessness prevailing everywhere,
The water in the ponds evaporated and the trees withered.

Seven nights before your birth there were innumerable wonders,
Convincing all who saw them that a savior was surely to be born.

In the middle of the night the earth quaked,
And a light like the sun appeared in the pond called Impeccable.

Thereupon the five hundred ponds were filled with pure water,
The trees flourished, and flowers and fruits were filled with life.

The ponds, filled with water, refreshed the whole grove;
By the streams flowing from them the whole continent was replen-
ished with moisture.

The herbs, crops, and greenery growing, the trees flowered and fruited;

All the seeds in the earth sprouted, moistened by the water.

Every place on earth was equally watered then,
And all places low and high became level.

Ravines and rugged terrain then became instantly level;
Brambles, gravel, and the like disappeared, replaced by beautiful jewels.

All the people exulted, like the thirsty drinking water,
And celebrated this park, saying, "By whose power is this felicity?"

Then the king Starlight, with his wife, son, and ministers,
Surrounded by millions of people, went to enjoy the park.

In the middle was the pond Impeccable, filled with fragrant water;
There the king stood, up in its villa, a temple of truth.

It had been seven nights since the water had appeared;
Again the whole earth trembled, with all its mountains and abodes.

In the middle of the pond a thousand-petaled lotus appeared,
Shining like a thousand suns, suffusing the peak of the polar mountain
with light.

Its stem was diamond, its calyx the essence of beauty, its clean
broad leaves
Diamond, its pericarp of finest gold, its filaments radiant, with
superb fragrance.

On that pericarp the Guide was born, sitting up straight, cross-legged;
You shone, your body resplendent with the marks of greatness,
attended by celestial beings.

Descending from the temple, the king took you in his arms, delighted,
And handed you to the queen, saying "This is your son—be of
good cheer."

Millions of hidden treasures appeared, the trees of plenty released
Their goods, and the air was filled with music as you were born, leader
of the world.

All those living on the continent looked up to you, trusting—
Respectfully they said, "This is the leader of the leaderless."

The light emanating from your body illumined the whole earth;
Dispelling the darkness of the world, it put an end to all ailments.

All malevolent creatures, the venomous and harmful,
Became inactive then.

Frustration, censure, ill-fame, pain, misfortunes, illness, accidents—
These all ended, fortune came, and everyone became joyful.

Everyone loved one another, and all became kind;
Free from animosity, nonviolent, they set out on the path of knowledge.

The righteous king shut off the evil ways, opened the way to heaven,
And showed the way to omniscience—you have done a great service to
the world.

We benefit further from seeing you, oceanic giver; after long absence,
A leader of the helpless is born in the world—you are a rare guide.

“Having thus eulogized the king, the girl Jewel Light then paid her respects to him and stood there reverently. Looking at her, the king said, ‘Rare are those who appreciate the virtues of others. For the ignorant, the ungrateful, the undiscerning, the agitated, the disturbed, the muddled thinkers, the deranged, the backsliders, those who do not realize the excellence of others’ virtues, it is impossible to comprehend or even conceive of the virtues of the enlightened, or to realize the excellence of knowledge of all virtues. Without a doubt you have set out for enlightenment, since you have understood such virtues of enlightening beings. Our efforts for the care of beings have not been fruitless, as you, endowed with such knowledge, have appeared in our kingdom, by virtue of the higher knowledge of superior people.’

“Then with his own hand the king gave her a priceless robe, radiant with sparkling jewels, and also gave a precious robe to each of her companions. He said, ‘Take this and put it on.’ Jewel Light then knelt on the ground, picked up the robe in both hands, lifted it to her head, and put it on. Her companions likewise each put on their robes. Having put on the robes, the girl and her companions circled the king in respect, with the reflections of all the stars glittering in their robes. Seeing this, the people said, ‘You are beautiful, young lady, with your companions, adorned with stars like a night goddess; surrounded by them, you sparkle most brightly.’”

Then the night goddess Sarvavrikshaphullanasukhasamvasa said to Sudhana, “You should realize that it was none other than the buddha Vairocana, who at that time was the king Encompassing Sound of the Proclamation of All Laws, and the queen Lotus Light, wife of the king Starlight and mother of the king Encompassing Sound of the Proclamation of All Laws, was none other than Queen Maya; Maya was the queen Lotus Light at that time, by whom the spontaneously born child was carried at the hip. And

the king father, the elder king Starlight, was none other than King Shuddhodana. And you may think the girl Jewel Light of that time was someone else, but you should realize that she was none other than I—I myself was that girl Jewel Light in that time. As for the people of that time who were taken care of by the king Encompassing Sound of the Proclamation of All Laws by means of generosity, kindness, charitable works, and sympathy, you might think they were other people, but you should not see it that way—they are now the enlightening beings gathered here in the audience of the Buddha, standing on the ground of enlightening beings, irreversibly determined to reach supreme perfect enlightenment, some in the first stage, some in the second, some in the third, some in the fourth, some in the fifth, some in the sixth, some in the seventh, some in the eighth, some in the ninth, some in the tenth stage, who have attained by various different vows, various approaches to omniscience, various preparations, various accomplishments, various ways of emancipation, various purifications of manifestations of the path, various mystic powers, and various manifestations of the path, and, by various states of liberation, abide in various spiritual abodes in this assembly.”

Then the night goddess spoke these verses to Sudhana, further revealing the enlightening liberation of manifestation of satisfaction by treasure produced from great joy:

Broad is my vision, with which I observe everywhere, vast oceans
Of lands of many kings, and oceans of beings in a whirl.

In all lands buddhas sit at enlightenment trees, dispassionate,
Pervading everywhere by mystic powers and always teaching and
guiding beings.

My hearing is perfectly clear, and I hear all sounds thereby;
I hear all the teachings of the buddhas and am extremely joyful.

My knowledge, nondualistic, unhindered, penetrates the spheres of
others' minds;
The vast ocean of minds of the world I comprehend in an instant.

I remember the past by the power of recollection and concentration,
Know oceans of eons, the many hundreds of oceans of lives of myself
and others.

I know in an instant as many eons as atoms in an ocean of lands,
The beings transmigrating, the buddhas and their projections.

I also remember the initial vow of the buddhas, and those who attained,
Having accomplished their practice, by many means appropriate to
their undertaking.

The attainments to the stage of coronation of the oceans of lofty virtue,
And their many ways of awakening, I comprehend in an instant.

I know the methods by which they taught in the world, their measureless virtues
In nirvana, and how long their teachings remained.

The pure principles of their myriad vehicles and extensive guidance of beings
Shown in the world, I know in particular, in countless various ways.

This way of liberation, witnessing the wealth of satisfaction produced from the treasury of joy,
I have cultivated over many hundreds of eons, and you too should enter this way.

I know only this enlightening liberation of manifestation of satisfaction by treasure produced from great joy. How can I know the practice or tell of the virtues of the enlightening beings in the presence of all buddhas who have plunged into the ocean of commitment to omniscience, who have fulfilled the vow to accomplish the myriad past vows of all buddhas, who have the mighty knowledge to enter all stages of enlightening upon entering one stage of enlightening, who have purified the practice of the vow to comprehend all practices of enlightening beings in one practice, who are masters of the state of comprehension of the whole ocean of all enlightening liberations in each enlightening liberation?

"In this same enlightenment site there is a night goddess named Sarvajagadrakshapranidhanaviryaprabha, in the presence of the Buddha; go ask her how an enlightening being is to develop sentient beings to supreme perfect enlightenment, purify all buddha-lands, serve all buddhas, and practice all buddhas' teachings."

Then Sudhana paid his respects to the night goddess Sarvavrikshaphullanasukhasamvasa and went on.

Sarvajagadrakshapranidhanaviryaprabha

Then Sudhana went to the night goddess Sarvajagadrakshapranidhanaviryaprabha and saw her sitting, in that same assembly, on a seat of jewels reflecting the abodes of all beings; her body was covered with a net of jewels reflecting the principles of the cosmos. Her body showed reflections of all moons, suns, stars, and planets; she appeared to sentient beings according to their mentalities, she manifested her own body in forms like those of all beings; her body manifested infinitely various appearances; her body manifested the principles of the states of all modes of bearing; her body appeared to be present everywhere; her body appeared to sentient beings

everywhere to mature them; her body appeared to all beings, pervading everywhere with various projections proclaiming the truth; her body descended from the sky to meet the needs of beings at all times; her body was bowing at the feet of all buddhas; her body was leading all sentient beings in accumulating roots of goodness; her body was facing all buddhas, receiving their teachings and remembering them, heedfully minding and retaining them in fulfillment of her vows; her body was filling all directions with infinite various manifestations; her body was radiating the light of the lamp of truth dispelling darkness for all beings; her body showed the embodiment of pure knowledge of the illusoriness of things; her body showed the embodiment of spirituality free from ignorance and passion; her body was born of the magical nature of reality; her mind was aware of the nature of reality; she was illumined with the light of impartial knowledge; her mind and body were ultimately free from irritation and inflammation; she had come from the indestructible realm of the body of reality; her body was a pure embodiment of the nature of things, inherently undefiled, naturally unafflicted, empowered by the realization of Thusness, not fixed or dependent. Sudhana, seeing her, bowed his head; remembering as many ways of seeing her as atoms in a buddha-land, he prostrated himself on the ground for a long time.

Finally rising from the ground, in a reverential attitude Sudhana gazed at the body of the night goddess, and as he did so he attained ten purities of thought, whereby he gained communality with all spiritual friends. What were those ten? He thought of spiritual friends as his own mind, to associate with them in all situations in the effort to attain omniscience. He thought of them as the pure essence of the development of his own actions, to accomplish the attainment of extensive roots of goodness to please spiritual friends. He thought of them as adorning the practice of enlightening beings, to associate with them in carrying out adornment by all spiritual vows. He thought of them as bringing him to all aspects of buddhahood, to practice the paths taught by all spiritual friends. He thought of them as the state of comfort, to manifest the abode of the supreme state of the realm of all buddhas. He thought of them as the one way of emancipation, to purify the practice of the commitment of emancipation by the vehicle of universal good. He thought of them as oceans of virtues of omniscience, to increase the production of all good qualities. He thought of them as fulfilling, increasing, and preserving all consummate good, to increase the force of energetic effort for total knowledge of complete enlightenment. He thought of them as fulfilling all roots of goodness, to fulfill the aspirations of all beings. He thought of spiritual friends as fulfillers of all aims, to establish the mastery of all acts of enlightening beings. He attained these ten purities of thought, whereby he attained communality with the night goddess and enlightening beings as numerous as atoms in a buddha-land.

That is, he attained communality of recollection, in remembering all buddhas of all times and places; communality of intellect, in unconfused ascertainment of the principles of the ocean of all truths; communality of

course, in familiarity with the principles of clear distinction following the courses of the teachings of all buddhas; communality of enlightenment, so as to realize the ocean of all principles of all times by spacelike awareness; communality of purity of faculties, so as to realize the knowledge of the ocean of faculties of all enlightening beings; communality of mental purity, so as to accomplish the path of adornment achieving the virtues of the path of enlightening beings adorned by the protection and care of living beings in all ways; communality of sphere, so as to attain the scope of the sphere of knowledge of those who have arrived at Thusness; communality of following principles, so as to gain the light of the path of entry into the ocean of principles of complete omniscience; communality of comprehension of meaning, so as to attain comprehension of knowledge of the nature of all things; communality of spiritual abode, so as to shatter the mountains of all obstructions; communality of purity of the physical body, so as to attain physical purity resplendent with the marks and embellishments of greatness, appearing to sentient beings variously according to their dispositions; communality of power, so as to increase focus on omniscience in which all powers of enlightening beings are consummated; communality in expertise in all spiritual methods, so as to make the mind clear as space; communality of energy, so as to be capable of tireless perseverance in enlightening practices through all ages; communality of eloquence, so as to illumine unobstructed knowledge of all things; communality of insuperability, so as to purify the body beyond all worldlings; communality of noble-minded, nondepressive, intrepid speech, for purity of good relations with all groups; communality of voice, for enunciation of all truths; communality of purity of articulation, in respect to the myriad principles of conventions of expression of the languages of all beings; communality of purity of virtue, in respect to purities of accomplishment of virtues taught by the buddhas; communality of harmonizing with the tradition of principles and actions of buddhas, for purity of consequences of blameless action; communality of devotion to truth, so as to turn the wheels of teaching of all buddhas who appear in the world; communality of religious practice, so as to dwell in the knowledge of the realm of all buddhas; communality of great kindness, so as to pervade the ocean of all beings in every moment with the various aspects of kindness; communality of entry into the ocean of great compassion, so as to rain teachings for the salvation of all beings; communality of physical action, for equality in application of means to perfect all beings; communality of purity in verbal action, in respect to seeking modes of expression of all truths; communality of mental action, for production of focus on omniscience in the minds of all beings; communality of adornment of all kinds, to approach all buddhas in all buddha-lands; communality of visitation of all buddhas appearing in the world; communality of seeking the teachings of all buddhas; communality of service, to serve all buddhas at all times; communality of leading beings to full development, in all realms of beings; communality of attainment of illumination of all methods of teaching sentient beings; communality of attainment of concentration, in all methods of

concentration; communality of universal pervasion, so as to pervade all buddha-lands with projections of practices of enlightening beings; communality of states of enlightening beings, in the oceans of means of miracles of all enlightening beings; communality of associates, associating with all enlightening beings in practice; communality of entry, entering the most suitable aspects of all worlds; communality of mental distinction of the extent of all buddha-lands; communality of differences in approach, according to differences in entering the ocean of all buddha-lands; communality of thorough penetration of the entire range of reason, in representations of endless knowledge of differentiations of all buddha-lands; communality of emergence in all buddha-lands; communality of nonregression, never to regress in penetrating and comprehending all realms; communality of dispelling darkness, so as to illumine the sphere of knowledge of all buddhas awakening at the site of enlightenment; communality of arrival in the oceans of audiences of all buddhas; communality of pervasion of the network of all buddha-lands, in efforts to serve the buddhas in untold buddha-lands; communality of direct knowledge of the connections of all principles of the Teachings; communality of application, in undertaking all the principles of the Teaching in order; communality of seeking, to purify intensive seeking for truth; communality of purity, in accumulating the adornments of enlightened virtues of physical, verbal, and mental action; communality of goodness of mind, to purify the sphere of knowledge of all things and the sphere of mind without evil thoughts; communality of vigor, in efforts to fulfill the undertaking of collection of all roots of goodness; communality of arrays of practices, in accomplishments of all enlightening practices; communality of unhindered state, in understanding the characteristics of all things; communality of skill in means, in mystical displays of the knowledge of each spiritual state; communality of purification of senses, in assumptions of suitable appearances according to the mentalities of sentient beings; communality of attainment of the concentration methods of enlightening beings, in cultivation of all enlightening teachings; communality of base, in the abodes of all buddhas; communality of accession to the stages of enlightenment, in attainments of all stages of buddhas and enlightening beings; communality of standpoint, in all states of enlightening beings; communality of instruction, in receiving the instructions of all buddhas; communality of concentration, entering the ocean of all concentrations at once; communality of differentiation of concentrations, in the context of various buddha-works; communality of mindfulness, of all points to remember; communality of conduct of enlightening beings, continuing to perform the tasks of enlightening beings through all times; communality of pure faith, to expand the ocean of energy of joy of devotion to infinite enlightened knowledge; communality of destruction of all obstructions to enlightenment; communality of nonregressing knowledge, to produce endless stores of enlightened knowledge; communality of emergence at appropriate times to guide all sentient beings to full development; communality of abode on the ways to omniscience; communality of sphere,

entering the sphere of the majesty of the design of the cosmos; communality of independence, so as to be mentally free of all dependence; communality of teaching of all truths, realizing knowledge of the equality of all things; communality of exertion, so as to embody the power of all buddhas; communality of higher knowledge of means of accomplishing communication with all beings; communality of attainment of uncontrived mystic powers, entering the oceans of lands in all directions; communality of the stage of mental command, so as to gain the illumination of the ocean of all concentration spells; communality of penetration of the secrets of all the buddhas' teachings in the doctrines of all the scriptures; communality of entry into profundity, in realizations of the principle of all things being like space; communality of range, coursing through all worlds; communality of splendor, appearing to beings according to their mentalities; communality of shaking, showing beings changes in the basis of the world; communality of fruitful action, edifying all who see, hear, or remember them; communality of emancipation, so as to awaken to the knowledge of the ten powers, to fulfill all vows.

Thus did Sudhana, by attainment of ten purities of thought while gazing at the night goddess, gain communality with the night goddess in as many such ways as atoms in a buddha-land. Then, having seen the night goddess in as many ways as atoms in a buddha-land, having attained an infinite variety of purity of perception of spiritual friends and entered into as many aspects of communality with them as atoms in a buddha-land, Sudhana bared one shoulder, bowed to the goddess, and spoke these verses:

As the power in my own mind, my will
For enlightenment is firm and unbending;
As in your mind, O goddess, so in mine
This determination now spontaneously arises.

All evils are cleared away,
And resplendent good is developed:
From witnessing your beauty
Endless goodness is born in me.

My mind is adorned with myriad virtues,
Each to the benefit of living beings;
Adorned thereby, I carry on practice
In all lands for all time.

You have taught me the consummation
Of all the teachings to aid me:
For my benefit, thinking to assist me,
You present supreme spiritual instruction.

You have blocked the path to woe and calamity

And shown the way to felicity;
You have also shown the way to omniscience,
Followed by all enlightened ones.

I think of you as a vehicle
Of emancipation, incomparable, rare;
Like space, undefiled, infinite,
Pure is the door to omniscience.

I think of you as a pure,
Immeasurable mine of omniscience;
Oceans of virtues, vast as the sky,
Arise in my mind every moment.

Guide me by the transcendent ways
And nourish me with inconceivable virtues;
Fully developed by pure virtues, before long
I will gain the turban of omniscience.

I always think of spiritual friends
As fulfillers of the path of omniscience;
Therefore I think by serving them all,
Good can be quickly developed.

All advantages come from that,
And achievement of good qualities;
Having honored this infinite group,
I will tell the world of the path of all knowledge.

You are my mentor, of measureless virtue,
My guide on the way of omniscience;
Even in countless millions of eons
I could never thank you enough, O sage.

Having spoken these verses, Sudhana said to the night goddess, "You have shown me the sphere of this inconceivable enlightening liberation; tell me, what is this liberation called? How long ago did you set out for supreme perfect enlightenment? When will you realize supreme perfect enlightenment?"

The goddess replied, "This liberation is called 'made of roots of goodness fostering the development of all beings.' Imbued with this liberation, realizing the equality of the essence of all things, comprehending the nature of all things, going to refuge in the independent state, passing away from all worlds, comprehending the differentiations in forms of things yet realizing the nature of things is without difference, without variation or distinction in appearance, not blue, yellow, red, or white, I manifest different bodies, of

many appearances—of varying appearance, of nonvarying, undifferentiated appearance, neither colored nor colorless, of many appearances, infinite appearances, pure appearance, appearing to emanate all sorts of supernal manifestations, appearing to be visible everywhere, appearing to be the same as all beings, transcendent appearance manifest to all beings, appearance of light reflected everywhere, nonoffensive appearance, appearance beautified with the marks and embellishments of greatness, appearance resplendent with impeccable behavior, appearance manifesting the exertion of great power, appearance of unapproachable profundity, appearance unsurpassed in all worlds, appearance varying from moment to moment, appearance manifesting multitudes of different forms, appearance of various physical forms, appearance manifesting infinite miraculous displays, appearance as an eloquent speaker, appearance of all beautiful forms, appearance adapted to development of all beings, appearance of consummate good manifest to those who are teachable according to their mentalities, appearance reflected everywhere without obstruction, pure, untainted, serene, radiant appearance, healthy, beautiful appearance of an indestructible body, appearance of cultivation of inconceivable spiritual methods, superlative appearance overwhelming all, appearance without darkness or obscurity, appearance dispelling all darkness, appearance imbued with all good qualities, appearance of an ocean of virtues of a great soul, appearance attained by honoring the worthy in the past, appearance of supreme vastness of a mind clear as the sky, appearance revealing an ocean of indestructible, inexhaustible virtues, appearance free from all worldly attachments, appearance freely pervading everywhere, appearance instantly manifesting a multitude of different appearances in untold myriads of realms, appearance increasing floods of great joy in all sentient beings, appearance to protect all beings, appearance emanating multitudes of manifestations of all virtues of buddhahood from every pore, appearance purifying the wills and aspirations of all sentient beings, appearance showing determination of the meanings of all spiritual teachings, appearance radiating a network of varicolored lights, appearance of pure light as vast as the sky, appearance contained in the light of the untainted essence of pure jewels, appearance reflecting the undefiled real nature of things, incomparable appearance, appearance reflecting the variety of the ocean of means of liberation, appearance of ubiquitous light, appearance manifest to the world according to the time without fragmentation, appearance originating in the realm of tranquillity and restraint, appearance quelling all afflictions, appearance revealing a field of blessing for all sentient beings, appearance producing calm by all means, appearance fruitfully manifest throughout the world, appearance revealing the exertion of great knowledge, appearance of an unobstructed all-pervasive body, appearance of a universally supreme body manifest in ways beneficial to all beings, appearance embodying an ocean of great love, appearance embodying a mountain of great virtue, appearance reflected in all states of being while independent of all worlds, appearance purifying the power of great knowledge, appearance coexisting with the memory of all worlds and

beings, appearance of light of all jewels, appearance showing the matrix of the source of light, appearance corresponding to the faith of all beings, appearance actualizing expression of all knowledge, appearance with laughing eyes cheering the world, appearance of light of the finest arrays of all jewels, appearance without grasping yet not turning away from sentient beings, unfixed, uninvolved appearance, appearance manifesting mystical powers, appearance showing all kinds of miracles, appearance of revealing the roots of goodness of the enlightened, impeccable appearance arising from the ocean of principles of all realms of reality, appearance as reflections going to the assemblies of all buddhas, appearance perfecting all kinds of forms, appearance resulting from good action, appearance adapted to guide those to be taught, appearance that all beings never tire of seeing, appearance radiating multicolored lights, appearance showing the ocean of forms of past, present, and future, appearance radiating lights of all colors, inexpressible appearance, appearance showing a variety of meanings in halos of light, appearance transcending all worlds, appearance manifesting as many suns as atoms in untold buddha-lands in each pore, appearance magically producing multitudes of forms like the clear moon, appearance emanating multitudes of mountains of flowers of infinite colors, appearance emanating garlands of all kinds of adornments, appearance manifesting multitudes of lotuses of all jewels, appearance filling all universes with clouds of incense of all fragrances; in each moment of consciousness producing clouds of treasures of all kinds of fragrant powders and pervading all universes in the ten directions, I show all this to sentient beings who can be guided by seeing, those who can be guided by hearing, those who can be guided by remembering, those who can be guided by production of emanations of teaching cycles, those who can be guided when the time is ripe, those who can be guided by seeing physical bodies, those who can be guided by service, those who can be guided by comprehension, those who can be guided by manifestation of various miraculous effects, those who can be guided by manifestation of inconceivable miraculous effects, by mastery of minds, by mastery of timing, by mastery of prevention of evil deeds, by mastery of promotion of good deeds, by mastery of accomplishment of past great vows, by mastery of momentum toward omniscience, by mastery of the means of attainment of the immense miracles of the liberations of enlightening beings, by mastery of the source of power of great compassion accomplishing the salvation of all beings, by mastery of the will producing purity of the ocean of great love, empowered by the enlightened.

“Thus, based on this enlightening liberation, fostering roots of goodness according to sentient beings’ mentalities for their development, realizing the undifferentiated essence of reality, manifesting an infinite variety of physical forms, projecting visions of an infinite variety of multitudes of appearances from each body representing practices, radiating an infinite variety of multitudes of light beams from each appearance of action, showing reflections of buddha-lands, showing infinite buddhas emerging from each beam of light in each buddha-land, showing the infinite variety of pro-

jections of each buddha, I vivify past roots of goodness, develop new roots of goodness, increase existing roots of goodness, and enhance developed roots of goodness; and in each mental moment I establish infinite beings in the stage of nonregression, where they will not retreat, advancing toward supreme perfect enlightenment.

"Also, you ask how long ago I set out for supreme perfect enlightenment, and how many eons I have been carrying out enlightening practice. I will tell you this, too, by the power of Buddha.

"The sphere of knowledge of enlightening beings is not in the realm of thought, conception, or imagination. It cannot be known in terms of length or brevity of life, or in terms of defilement or purity of ages, or in terms of brevity or length of ages, or in terms of multitude or variety of ages, or in terms of variation or differentiation of ages. Why? Because the sphere of knowledge of enlightening beings is utterly pure in its essential nature, it is outside the net of all conceptions, it is beyond the mountains of all obstructions. It appears in the mind and sheds light on beings who can be guided, according to their mentalities, when the time is ripe for their development.

"It is like the sun: there is no reckoning of day and night on the sun, but when the sun has gone down that is known as the night, and when it has come up that is known as the day. In the same way, in the nonconceptual sphere of knowledge of enlightening beings there are no thoughts or conceptions of imaginations, or notions of cycle or duration or time frames: but when the will of enlightening beings arises, then by the light of the sphere of nonconceptual knowledge, and by mastery of timing in development of all sentient beings, conceptual calculations of ages, duration, and cycles are distinguished; in the sphere of nonconceptual knowledge, conceptual calculations of passage of time in past and future ages are distinguished.

"It is like the orb of the sun in the sky: it is perceived reflected in all jewel mountains, in all jewel trees, in all jewels, in all jewel treasures, in all oceans, in all springs and streams, in all vessels of clear water, and in the minds of all beings; it appears to all beings, and is seen reflected in each particle of all the jewels—the sun does not originate in the jewel mountains, does not enter the jewel trees or particles, is not in the crystals, does not come to the jewel treasures, does not enter the oceans, does not enter any bodies of water—yet it is seen within them all. In the same way a great enlightening being, leaving the ocean of existence, risen into the sky of the reality realm of the enlightened, dwelling in the realm of the sky of the essence of things, abiding in the sky of peace, is seen in all realms of existence in forms similar to all sentient beings, for the development and civilization of sentient beings: yet the enlightening being is not stained by the ills of the mundane whirl, is not burnt by the suffering of death and birth, does not live by concepts and imaginations, and has no notion of length or brevity of the age. Why? The enlightening being is ultimately beyond all errors of mistaken conceptions, thoughts, and views, sees with accurate knowledge of all worlds as dream-like, realizes all worlds are like magic, has attained knowledge of the realm devoid of beings, sees things as they are, and yet by control of great vows of

the sphere of vast compassion appears to all sentient beings to guide them to perfection.

“Just as a boatman is always at work on the rivers to ferry people over, never ceasing, all his life never dwelling on the near shore or on the farther shore, and not remaining in midstream either, in the same way the enlightening being undertakes to save sentient beings from the current of the mundane whirl by the power of the boat of the transcendent ways; the enlightening being does not fear the near shore, does not think of the farther shore as safety, and yet is always engaged in ferrying sentient beings over. Though the enlightening being enters the variety of ages by persisting in enlightening practice through all ages, beyond measure, yet the enlightening being does not carry on enlightening practice within notions of passage and length of ages.

“Just as space, extensive as the cosmos, is without discrimination whether worlds become, decay, or disappear, is by nature pure, undefiled, neither turning back nor tiring, not long or short, eternally supporting all lands, in the same way the space of the will and knowledge of the enlightening being, with the whirlwind of great vows, never tires in keeping sentient beings from falling into all states of misery, has no fear in leading them to the paths of felicity, is not exhausted in setting them on the ways to omniscience, does not follow afflictions, and is not stained by the ills of the mundane whirl.

“Just as a magically produced man has all his limbs and body parts but lacks ten physical elements—inhalation and exhalation, coolness and warmth, hunger and thirst, joy and sorrow, the pains of birth, old age, sickness, and death—in the same way, in the enlightening being whose form is born of the magic of knowledge, whose body is one with the cosmos, who appears in all states of existence to perfect sentient beings, who lives through all ages, ten things are not to be found: desire for the mundane world, rejection of life in the mundane, currying of enjoyment of objects, malevolence, desire for enjoyment, the burning of afflictions, experiences of painful feelings, fear of difficult situations, desire for existence, and attachment.

“I will tell you more, by the power of Buddha, to increase the power of vows of enlightening beings of the future.

“In the very remote past there was a world called Jewel Light. In that world was an age called Beautiful Light. In that age ten thousand buddhas appeared. The first of those buddhas was one called King Illumining Space with the Voice of Truth, who was one of those who has arrived at Thusness, perfectly enlightened, consummate in knowledge and action, arrived at felicity, supreme knower of the world, tamer of humans, teacher of humans and gods, a blessed buddha.

“That buddha appeared not far from a capital city called Array of Delights, in the middle of the four continents of the world. East of that city was a forest called Beautiful Light, in which there was an enlightenment site called Cloud of Jewel Flowers. At that site a lion throne in the calyx of a lotus of radiant jewels appeared, and this is where that buddha realized supreme perfect enlightenment.

"At that time the human life span was ten thousand years. Now, there being many who were set in evil ways—killing, stealing, raping, lying, foul and harsh in speaking, divisive, covetous, malicious, and deluded—the buddha sat at the site of enlightenment for a full thousand years and taught enlightening beings, world leaders, and people who had served past buddhas, in order to mature people's existing roots of good.

"At that time there was a king called Victorious Light in that capital city Array of Delights. He had thrown many hundreds of thousands of criminals and evildoers into prison to discipline them—thieves, killers, rapists, liars, abusive and violent people, troublemakers, greedy people, malicious people, people obsessed with aberrant ideas, people addicted to unlawful pleasures, people overcome by desire for ill-gotten gains, people involved in false cults, evildoers, people who had committed violence, people who had done no good, people who had neglected to come to the aid of those in danger and fear, people without respect for their parents or for mendicants, priests, and holy people.

"The king had a son named Conqueror, who had twenty-eight of the marks of a great man, and lived in the palace surrounded by many graceful women. He heard the frightful cries of those who were bound up in prison; agitated and upset by these cries, moved with compassion, he left the palace and went into the prison, where he saw those people cast into the dungeons, bound by all sorts of fetters and shackles, chained together and thrown into the darkness, shrouded in smoke, exposed to unhealthy drafts, emaciated, hungry and thirsty, naked and homeless, filthy and unkempt, being subjected to various tortures, screaming in pain.

"Seeing the prisoners, the prince was inspired with great compassion and an unprecedented determination to help others. He comforted the prisoners, intending to deliver them from their bonds. Giving them assurance, he went to the king and said, 'Know, O king, that I have given assurance to the people in prison. Please set them free.'

"The king called his five hundred ministers together and asked them what they thought about this. They said, 'These people are plunderers of the royal treasuries, attackers of the king, arrested entering the royal palace; they should be executed. Furthermore, anyone who wants to save them is also guilty of crime against the king.'

"The prince, overwhelmed with great compassion, said to those ministers, 'Let it be as you say. Just release these convicts—I can endure all pains for their sake. Whatever you would do to them, do to me. To free them from bondage I will undergo all kinds of torture and give up my body and life. Why? If I cannot liberate these people from bondage, how can I liberate those who are bound to the world, who are tied up by the ropes of craving, who are in the abyss of ignorance, who are cast into the darkness of delusion, who suffer the pains of poverty, who have fallen into the depths of evil ways, who act senselessly, whose minds are confused, who see no way to emancipation, who are without illumination, who are attached to the world, who lack virtue and knowledge, who have lost their faculties of knowledge,

whose minds are tainted with various afflictions, who are flung in the mud of suffering, who are under the control of demons, who are tormented by birth, old age, death, grief, lamentation, misery, depression, and sorrow?’

“Then the prince released all those prisoners from their bonds, by giving up himself, his whole retinue, and all his wealth. Freeing them, he removed all that was torturing them once and for all. At that point the five hundred ministers, up in arms, went to the king and said, ‘Know that the law of the king has been broken by the will of the prince, and all of our lives are uncertain. If you do not punish the prince, your own life will not last long.’

“The king, enraged, set out to kill his son and those convicts as well. The queen, hearing of this, was very upset: her hair undone, her jewelry and makeup removed, she went to the king with a thousand of her ladies, beating her breast and throwing dust on her head, weeping and wailing; she said to him, ‘Let the prince go free, let him live.’ The king turned to the prince and said, ‘Give up on these criminals. If you do not, you will die for their sake.’

“The prince, facing death, was not fazed, being focused on omniscience, dedicated to the welfare of others, guided by great compassion. The queen, his mother, asked the king to allow a fortnight for observation: ‘Let the prince give people whatever they need for half a month; then do whatever you want with him.’ The king agreed to this.

“North of the city there was a large park called Sunlight that had been made in the past as a sacrificial ground. The prince went there and gave to anyone who asked whatever they needed. Thus for half a month he freely gave away various goods—food, clothing, utensils, and so on—to whoever needed them.

“Then, on the last day of the fortnight, the whole population gathered—the king, his ministers, his women, the grandees, the landlords, the townspeople, and all the religious impostors. Now the buddha-king Illumining Space with the Voice of Truth, realizing it was an opportune time to teach people, went to that sacrificial ground, respectfully surrounded by celestial and spiritual beings. The crowd of people, and the prince, saw the buddha coming from afar, serene, pleasant to see, senses calm, mind quiet, self-controlled, master of his faculties, tranquil as an elephant, clear as a pool of water, purified, undefiled, miraculously radiating light by the great power of a buddha, overpowering with the mastery of a buddha, shining with the magnificence of a buddha, adorned with the marks and embellishments of a buddha, pervading all worlds with the light of his aura, illuminating them with rays of light, emanating orbs of fragrant jewel fire from every pore, causing all worlds to quake with the quaking of a buddha-land, destroying all beings’ afflictions, coming forth as a buddha raining multitudes of all kinds of supernal manifestations, bearing himself as a buddha, increasing the flow of joy in all beings, conveying the power of the sight of a buddha. Seeing the buddha thus, everyone’s mind became clear and serene.

“Then the prince and the people, going out to meet the buddha, their

minds clear, prostrated themselves before the buddha, made offerings of many kinds, and said, 'Welcome, welcome, Blessed One; the Buddha has turned his attention to us, the Buddha has bestowed his favor on us.' Then the prince pointed out a seat of honor to the buddha and said, 'Please sit down, O Blessed One—this seat has been prepared.' Then, as the buddha approached, the gods of purity, by the power of the buddha, changed it into a calyx of a lotus of fragrant diamonds. The buddha sat on it, and enlightening beings sat on surrounding seats. As soon as they saw the buddha, everyone in the assembly was relieved of afflictions and obstruction and disturbance, and became fit vessels for the holy teachings.

"Then the buddha, knowing that those people had become capable of receiving the Teaching, gave them a systematic talk. He expounded to them a scripture called *Illumination of the Multitude of Causes*, including all elements of the Teaching, which he spoke in the languages of all people. At that, eighty million people in that crowd attained dispassionate, pure, objective vision of things. Many millions reached the stage beyond learning. Ten thousand were led to the Great Vehicle, introduced to the way of fulfillment of the great vows of universally good enlightening action. Thus as the buddha turned the wheel of teaching by the great miraculous power of buddhas, as many beings as atoms in a hundred thousand buddha-lands in the ten directions came to the guidance of the Great Vehicle. An infinite variety of beings in the interrelated buddha-lands in the worlds of the ten directions put an end to evil. Countless beings were established in the way to paradise. And as for the prince, he attained this enlightening liberation made of roots of goodness fostering the perfection of all beings according to their mentalities.

"Now then, you may think that the prince in that time, who gave up his body and life, his wealth and retinue, and all human pleasures, in order to liberate those people from bondage, was somebody else. Who was it who made that great sacrifice without reservations, who won the favor of the buddha of that time, who resolved to attain perfect enlightenment when he saw the buddha, who attained this enlightening liberation made of roots of goodness fostering the development of all beings according to their mentalities? It was none other than I myself who was that prince in that time. As that prince, overwhelmed by great compassion, set on the welfare of all beings, unattached to the things of the world, desiring only perfection, with no wish for glory, fame, or repute, not elevating myself, not degrading others, unattached to things, without any notion of existents, without desire for anything in the world, material or immaterial, indifferent to the pleasures of the world, attentive to the sphere of the enlightened, purely intent on enlightenment, having developed an indomitable will, benevolent toward all living beings, compassionately resolved to quell the suffering of all beings, intent on the power of the enlightened, purifying the path of enlightenment, preparing the paths of emancipation of the Great Vehicle, contemplating the path to omniscience, I did these difficult deeds. This is how long ago I attained this liberation.

“And who do you think those five hundred ministers were, who unjustly incited the king to execute me? They were none other than five hundred people whom Devadatta incited to kill the Buddha. The Buddha subsequently guided them and foretold their enlightenment, predicting that in the future, after as many eons as atoms in a polar mountain, in an age called Good Light, there would be five hundred buddhas, with buddha-lands of various qualities, born of various races, tribes, and families, showing various miracles at birth, undergoing various spiritual transmutations on leaving society, manifesting various lights at the tree of enlightenment, approaching the pinnacle of enlightenment in various ways, showing various ways of destroying demons, showing various miracles on attainment of enlightenment, articulating various terms for the principles of their teachings, expounding various scriptures, speaking various languages, surrounded by various audiences, emanating various auras of light, having various life spans, their teachings to remain for various lengths of time, their teachings variously circulating, and their names to be various, all embodiments of great compassion. The first buddha of the age to attain supreme enlightenment in the world Jewel Light would be one named Great Compassionate One, the second would be named Moon of Commitment to the Welfare of All Beings, the third would be Lion of Great Compassion, the fourth would be Desirous of the Welfare of All Beings, and the last one would be Supreme Healer.

“Who do you think those criminals of that time were, doomed to die, whom I released from bondage by sacrificing my life? They were none other than the buddhas of the present age, Virtue, beginning with Krakucchanda, and countless millions of other enlightening beings who were inspired to seek enlightenment by seeing the buddha Resolution Born of the Glory of the Proclamation of Endless Power, and are now carrying out enlightenment practice throughout the universe, and are cultivating and extending this enlightening liberation born of roots of goodness aiding the development of all beings according to their mentalities.

“Who do you think the Victorious Light of that time was? It was none other than the great debater Satyaka. And who do you think were the retinue and servants of the king, but the sixty thousand philosophers whom Satyaka brought to the buddha to debate and whom the buddha predicted would become enlightened and appear in the world as buddhas, with variously arrayed buddha-lands, in various ages, with various names.

“To continue, the prince, Conqueror, given permission by his parents, after having released the prisoners, gave up his great wealth and family and went to the buddha. For five thousand years thereafter he cultivated spiritual practice, during which time he perfected ten thousand concentration methods, attained ten thousand ways of mental command, entered into ten thousand channels of mystic knowledge, attained ten thousand great treasures of enlightening beings, produced ten thousand currents of momentum toward omniscience, purified ten thousand facets of tolerance, carried out ten thousand contemplations, developed ten thousand bodies of power of

enlightening beings, entered ten thousand doors of knowledge of enlightening beings, produced ten thousand ways to transcendent wisdom, became aware of ten thousand channels of conscious vision of thousands of buddhas, and accomplished ten thousand vows of enlightening beings. With these realizations, in each mental moment he went to ten thousand buddha-lands in the ten directions, and in each moment of thought remembered ten thousand buddhas past and future in each world; and he perceived ten thousand multitudes of emanations of those buddhas radiating throughout the ten directions. In each moment of thought he saw all the beings in ten thousand buddha-lands, passing away and coming to life in various states, undeveloped and developed, felicitous and miserable, of good and bad appearance, following their desires; and he understood the passing away and coming to life of those beings, as well as the revolving of their minds, the conduct of their minds, the continuity of their thoughts, the variety of their inclinations, the multitude of their faculties, the courses of their endeavors, their habits of action, and the proper timing to develop and guide them.

"Subsequently the prince passed away from there and was reborn in the same city Array of Delights, in the same royal family, and attained sovereign rulership. As the king, following the demise of the buddha-king Illumining Space with the Voice of Truth, he propitiated a buddha named Glorious King Risen in the Sky of Truth. After that, at that same enlightenment site, having become a chief god, he propitiated a buddha named Sanctuary of Celestial Rulers. After that, in the same world, having become a celestial chief of the heaven of timely portion, he propitiated a buddha named Fiery Energy of the Radiant Mountain of Mental Command. After that, having become a celestial chief of the heaven of satisfaction in the same world, he propitiated a buddha named King Proclaiming the Light of the Wheel of the Teaching. After that, having become a celestial chief of the heaven of good emanation in the same world, he propitiated a buddha named King Like the Moon in the Sky. After that, having become a celestial chief of the heaven of command of others' emanations in the same world, he propitiated a buddha named Paragon of Indestructible Power. After that, having become a chief Brahma god in the same world, he propitiated a buddha called Sound of Projections of the Wheel of Teaching Reflected Everywhere. Beginning with these, ten thousand buddhas emerged in the age Beautiful Light in the world Jewel Light, all of whom were propitiated by the prince Conqueror.

"Following that age Beautiful Light was an age called Subtle Light; in that age I was a king called Great Wisdom. As a king, I propitiated a buddha named Glorious Mountain of Marks of Greatness. Next, in the same age, as a householder I propitiated a Buddha named Restrained in Body and Mind. Next, in the same age, as a government minister, I propitiated a buddha named Undefined Child. Next, in the same age, as a titan chief, I propitiated a buddha named Holder of Energy. Next, in the same age, as a tree spirit, I propitiated a buddha named Polar Mountain of Marks of Greatness. Next, in the same age, as a caravan leader, I propitiated a buddha named Undefined Arms. Next, in the same age, as a city spirit, I propitiated a buddha named

Walking Boldly As a Lion. Next, in the same age, as a god of riches, I propitiated a buddha named Crown of the Lord of Gods. Next, in the same age, as a celestial musician, I propitiated a buddha named Spiritual Renown. Next, in the same age, as a goblin chief, I propitiated a buddha named Crown of Light.

“In this way, I propitiated sixty million buddhas in the age of subtle light, beginning with these ten. I honored and served those buddhas in various forms of existence, and as I went to each buddha I matured countless beings for supreme perfect enlightenment. And as I went to each buddha I attained various concentrations, various mental commands, various accomplishments, various types of specialized knowledge, various perspectives on truth, various operations of knowledge, various perceptions of the totality of realms, various awarenesses of the totality of lands, various perceptions of the totality of visions of Buddha; all these I entered into, purified, enlarged, and devoted my attention to from start to finish.

“And just as I propitiated the buddhas in the age of Subtle Light, so did I propitiate all the buddhas who arose in as many eons as atoms in all oceans of worlds and came from other worlds and taught, and I listened to their teaching and remembered it. I have retained all their teachings, and from all of those buddhas I got this enlightening liberation born of roots of goodness aiding the development of all beings according to their mentalities, by various means of attainment and by various ways of liberation.”

Then the night goddess spoke these verses to Sudhana elucidating this liberation:

This supreme liberation is inconceivable;
Resolute, you ask me about it.
Listen as I tell you all,
By the power of the Buddha.

Endless, vast, inconceivable eons ago,
Countless worlds away,
There was a pleasant world
Called Jewel Light.

There was an age called Beautiful Light
In which numberless buddhas emerged;
I propitiated those supreme sages
As I cultivated this liberation.

There was a great and glorious metropolis there
Called Array of Delights
In which there lived both
Pure-minded people and evildoers.

The king there was Victorious Light,

Who ruled his people justly;
His son was called Conqueror,
A fine man with the marks of greatness.

Thousands of offenders had been
Condemned to death by the king;
Seeing them, the prince was seized with compassion
And asked the king to release them.

Hearing this, the king called his ministers
And told them all about it:
They all said, bowing to the king,
“He is out to destroy you.”

Incited by the ministers, the king
Hastened to kill the prince.
Undismayed, indifferent to his own death,
The prince did not abandon the convicts.

Grieved to hear the prince was condemned,
The queen and the palace ladies asked the king
To free the prince for a fortnight
To give all kinds of gifts to the people.

Granted permission by the king, the prince
Made gifts of all that was asked for,
Day and night, for half a month,
Giving charity to all who came.

Whatever the needy required,
That he gave them, prepared for death;
The whole population of the city came out,
Lamenting the fate of the prince.

Then the buddha at the enlightenment tree,
Illumining Space with the Voice of Truth,
Realizing people's faculties were ripe,
Went to that sacrificial ground out of compassion.

Going there, the buddha
Produced a miraculous display
And expounded a scripture,
The voice of the Teaching as myriad lamps of truth.

Countless people were edified,
And the buddha foretold their enlightenment;

The prince Conqueror, enraptured,
Set out for supreme enlightenment.

The prince gave the buddha
Many offerings and joyfully said,
“May I become a guide, savior, refuge,
And resort for the people of the land.”

He left home to join the buddha,
Seeking the path of perfect enlightenment;
He spent hundreds of eons
Thoroughly investigating the essence of things.

Pitying all the helpless ones
Fallen into the sea of suffering,
Having cultivated the path of enlightenment,
He attained this liberation.

All the buddhas in that age
He propitiated with pure faith;
He made great offerings to them
And kept their teachings in mind.

After that, for eons numerous
As atoms in oceans of lands,
He propitiated and made offerings to
All the buddhas that arose.

I was the prince Conqueror,
Who, seeing people imprisoned,
Gave up my body to free them
And thus attained this liberation.

I cultivated it for eons as many
As atoms in oceans of lands,
Expanding it moment by moment
Through endless incomparable means.

From all the buddhas I saw
I gained some realization
And was shown this liberation
By a succession of means.

From them I learned the inconceivable
Reality of liberation over countless eons,
Imbibing all at once the multitude of teachings

Projected by the buddhas when established therein.

Those established therein
Go everywhere without attachment,
Instantly comprehending the countless
Names and groups of past, present, and future.

They appear before all the multitudes
Of buddhas of all times,
Manifesting themselves in the presence
Of those buddhas as reflected images.

They go everywhere and appear
Before all the buddhas,
Showering all kinds of ornaments
As offerings to the buddhas.

Then they ask the myriads of buddhas
Multitudes of questions
And remember the infinite teachings
Poured forth by the buddhas.

They go to the circles of buddhas everywhere,
As far as they can see,
Sitting on seats of many forms,
Manifesting various miracles.

With bodies of infinite appearances,
They fill all realms, by the thousands;
They show an endless, endless variety of forms,
And all those forms in one.

From each pore they emanate countless
Multitudes of light rays
And extinguish the fire of afflictions
Of all beings by various means.

In this state, emanating myriad projected bodies
From each and every pore,
They pervade all realms with them
And guide beings with rain from the ocean of truth.

This way of enlightenment, with inconceivable forms,
Is the resort of all enlightening beings;
Based on this they carry out practices
In all lands for all time.

Expounding the Teaching according to mentalities,
They remove the web of views;
Dwelling in ultimate felicity,
They show people the stage of omniscience.

With inconceivably many bodies of endless forms
In all states of existence,
They teach according to mentality,
Their forms reflections of all beings.

So many and infinitely more,
As inconceivably many as atoms in all lands,
Are the oceans of manifestations of the fearless ones
When they have attained this peaceful liberation.

The goddess continued, “I know only this enlightening liberation born of roots of goodness fostering the development of all beings according to their mentalities. How can I know the practice, or comprehend the oceans of virtues, or completely know the power of knowledge, or know the realm of thought, or understand the mastery of concentration, or recognize the miracle of liberation, of the enlightening beings who have transcended all worldly courses, who appear as reflections in all states of being, who are intent on shattering the mountains of barriers to omniscience, who know the nature and characteristics of all things, who are engaged in dispelling the darkness of all barriers caused by afflictions, who are skilled in carrying out a thorough investigation of all things, who actually realize the knowledge of selflessness, who ceaselessly develop and guide all sentient beings, who really know the principle of the nondual reality realm, whose intellects encompass the ocean of all manners of verbal expression?

“In the Lumbini grove, here on Jambudvipa, there lives a goddess of the Lumbini grove named Sutejomandalaratishri. Go ask her how enlightening beings are born in the family of buddhas, how they become light-makers for the world, and how they carry on the practice of enlightening beings forever without wearying.”

Then Sudhana paid his respects to the night goddess Sarvajagadrakshapranidhanaviryaprabha and left.

Sutejomandalaratishri

Remembering the instruction of the night goddess Sarvajagadrakshapranidhanaviryaprabha, cultivating and extending the enlightening liberation born of roots of goodness fostering the development of all beings according to their mentalities, Sudhana made his way to the Lumbini grove. When he got to the Lumbini grove he circled it, looking for the goddess Sutejomandalaratishri. Finally he saw her sitting on a jewel lotus calyx lion seat in a tower made of encircling branches of trees of all jewels in the

Lumbini grove, surrounded by twenty million billion wood goddesses, teaching them, expounding to them a scripture called Exposition of the Ocean of Lives of All Enlightening Beings, born in the family of buddhas, increasing the flood of the ocean of virtues of enlightening beings. Seeing the goddess, Sudhana went up to her, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how enlightening beings get to be born in the family of buddhas, or how, carrying out the practice of enlightening beings, they become light-makers for sentient beings."

The goddess replied, "There are ten kinds of birth by which enlightening beings become born in the family of buddhas. Enlightening beings who have accomplished these develop correctly by means of the skills of enlightening beings, without stopping, without becoming exhausted, without regressing, without giving up, without wearying, without becoming discouraged, without becoming confused, without tarrying, without becoming afraid, without waning away. They follow the way to omniscience and remember the principle of the realm of reality; they become ripe for the enlightenment of buddhas and broaden the determination for enlightenment. They grow by means of all the transcendent ways, they withdraw from all worldly ways, and progress into the stage of those who realize Thusness. They refine mystic knowledge, become aware of all principles of enlightenment, and accord with the realm of omniscience. What are these ten kinds of birth of enlightening beings? The first is called the birth of enlightening beings as offspring of the undertaking of the vow to serve all buddhas. The second is the birth of enlightening beings as offspring of consummation of all elements of the determination for enlightenment. The third is the birth of enlightening beings as offspring of meditation on the principles of the Teaching. The fourth is the birth of enlightening beings as offspring of purification of the intent in viewing past, present, and future. The fifth is the birth of enlightening beings as offspring of the light of universal awareness. The sixth is the birth as enlightening beings as offspring of the family of all buddhas. The seventh is the birth of enlightening beings as offspring of the array of lights of the manifestation of powers of buddhas. The eighth is the birth of enlightening beings as offspring of consummation of contemplation of the way to omniscience. The ninth is the birth of enlightening beings as offspring of manifestation of emanations throughout the cosmos. The tenth is the birth of enlightening beings as offspring of momentum going into the stage of the enlightened.

"What is the first birth of enlightening beings, as offspring of the undertaking of the vow to serve all buddhas? Here the enlightening beings, honoring, respecting, serving, attending, and pleasing all buddhas just as when they first made offerings in service of a buddha, never tire of seeing the enlightened; their minds expanded by floods of joy from the buddhas they honor, they are flooded with well-being by the sight of buddhas. Gaining virtue with unwavering faith, tireless, they ceaselessly work to bring offerings to all buddhas. This is enlightening beings' first kind of birth, as

offspring of the undertaking of the vow to serve all buddhas, which is conducive to the production and acquisition of roots of goodness in preparation for omniscience.

“What is enlightening beings’ birth as offspring of consummation of all elements of the determination for enlightenment? Here enlightening beings arouse the will for supreme perfect enlightenment: that involves the will of great compassion to save all beings; the will to please all buddhas ultimately; the will to seek all ways of enlightenment, to be equanimous toward all things; the will for the greatest of undertakings, to head for omniscience; the will of great kindness, to treat all beings with care; the will not to abandon any beings, to be firmly equipped for omniscience; the will to avoid deceit and falsehood, to attain the light of truthful knowledge; the will to act in accord with one’s speech, to carry out the path of enlightening beings; the will not to disappoint the buddhas, to keep the vows of all buddhas; the will for the great undertaking of omniscience, to ceaselessly guide and perfect all beings that will ever be. When enlightening beings have fulfilled as many such elements of the determination for enlightenment as atoms in a buddha-land, then they are born in the family of buddhas.

“What is enlightening beings’ birth as offspring of meditation on the principles of the Teaching? Here the enlightening beings’ minds are turned to meditation according all the principles of the teaching, dedicated to fulfilling all aspects of the path of omniscience, intent on practicing impeccable actions, bent on purification of the ocean of all concentration methods of enlightening beings, determined to practice and perfect all qualities of enlightening beings, intent on accomplishing all elements of the path of enlightening beings, energetically striving for omniscience, like the fire that burns ceaselessly through an eon of destruction, determined to accomplish the infinite variety of practices of enlightening beings aimed at guiding all sentient beings to perfection; in terms of all practical techniques and accomplishments of perfect qualities of enlightening beings they enter into the means of realization of all methods of cultivation and meditation.

“What is enlightening beings’ birth as offspring of purification of the intent in viewing past, present, and future? Here enlightening beings become pure in the element of intent; they come into the range of the enlightenment of buddhas; they enter the ocean of methods of enlightening beings; their minds are firm, governed by an intent as strong as steel; they are aloof from all forms of existence; they are attentive to the accomplishments of miracles of all buddhas; they gain higher direction so as to increase the keenness of awakening faculties; they become noble-minded, so that their will becomes clear; they become unshakable, so that they develop their firm great vows; they are kept in mind by the buddhas, so that they break through all barriers; they become refuges relied upon by all sentient beings.

“What is enlightening beings’ birth as offspring of the light of universal awareness? Here the enlightening beings become fully engaged in the effort to guide all sentient beings to perfection. They become free from any notion of things, having let go and relinquished all. They become perfectly pure

and self-controlled, dwelling in the sphere of those who arrive at Thusness. They become tolerant, having attained the light of acceptance of all teachings of buddhas. They become greatly energetic, accomplishing right emancipation everywhere. They become released through meditation, having purified the sphere of knowledge of all-sided concentration. They become radiant with the energy of transcendent wisdom, having attained awareness of all truths. They become unimpeded in vision, perceiving the manifestations of the ocean of vision of buddhas. They manifest the total potential of the reality of all things, satisfying all beings. They become engrossed in the attainment of truth.

“What is enlightening beings’ birth as offspring of the family of all buddhas? Here the enlightening beings are born in the family of buddhas, born into the lineage of buddhas. They become accomplished in the methods of all buddha teaching and pure in the great vows of the buddhas of past, present, and future. Their roots of goodness become one with the roots of goodness of all buddhas, and they become one body with all buddhas. They go beyond the world by pure qualities. They come to abide in the state of a great being, in absorption in the sight of the power of buddhas. They carry out the means of purifying beings according to the time and are tireless in answering questions about the ways of enlightenment.

“What is enlightening beings’ birth as offspring of the array of lights of the manifestation of powers of buddhas? Here enlightening beings, within range of entry into the powers of buddhas, do not regress in their travels to buddha-lands, and do not backslide in their approach to the ocean of various virtues of enlightening beings. They are not frightened by the knowledge that all things are really illusory, and they know all worlds are like dreams. They effect the magical manifestation of all forms, like reflections, and they attain mastery of the miraculous effects of mystic knowledge, like emanations. They show their faces like shadows or reflected images in all states of being. They know all buddhas’ teachings are like echoes, and they attain supreme perfection of explanation of the principles of the reality realm, teaching through the use of various meanings and methods.

“What is enlightening beings’ birth as offspring of consummation of contemplation of the ways to omniscience? Here the enlightening beings, like children, become established in the state of enlightening beings, where they contemplate the way to omniscience. In each medium of the way of knowledge they will travel for measureless eons defining the infinite realm of enlightening beings, and they become masters of all concentrations of enlightening beings, attaining supreme perfection. In each and every moment of awareness they appear in the presence of the buddhas in untold buddha-lands in the ten directions. They attain holistic concentration on differentiated objects, and show mastery of distinct knowledge of inseparable things. They enter the realm of no object in boundless objects. They enter the stage of endless definition of minute objects, and they know the immeasurable nature of things as small or large. They realize all worlds are

equally definitions of consciousness, and they understand all objects and all modes of making them known, by means of meditation.

“What is enlightening beings’ birth as offspring of manifestation of emanations throughout the universe? Here the enlightening beings set up variously arrayed buddha-lands everywhere in an instant of thought. They become perfectly expert in creating emanational beings, skilled in producing emanational buddhas, and expert in creating projections of the Teaching. Their sphere of action is the unobstructed cosmos of realities; they become able to produce manifestations of all kinds of bodies according to the mentalities of those they are dealing with, and arrive at the skill to guide unthinkable numbers of sentient beings. They show enlightenment through various practices, are skilled in accomplishing the unobstructed path of omniscience, and thereupon demonstrate the ability to turn the wheel of the Teaching. They become skilled in accomplishing an infinite variety of means of guiding sentient beings; they are able to guide sentient beings with proper timing, and are always absorbed in the mother lode of illuminating knowledge.

“What is enlightening beings’ birth as offspring of momentum going into the stage of the enlightened? Here enlightening beings are initiated into the realm of oneness of all buddhas of all times, and they enter into the perspective of continuity of all worlds. They know the continuous generation of mind of all beings in their past and future goings and comings. They know the continuum of action and knowledge of all enlightening beings, they know the continuum of enlightenment of all past, future, and present buddhas, and they know the continuum of skill in use of all the teachings. They know the continuum of all past, future, and present ages of formation and disintegration, as well as their names and features. They effect the knowledge underlying showing sentient beings the realm of awakening to the manifestation of enlightenment according to their development, at the appropriate times, and they show the continuity of the means of turning the wheel of teaching leading to realization of enlightenment applied by all buddhas who appear in the world, by skill in carrying out techniques of guiding endless numbers of beings.

“These are enlightening beings’ ten births as enlightening beings, in which they are born, come into existence, form and develop, are fulfilled and completed; they magically produce offerings of adornments in a single array for awakening in all lands; they produce magical powers for endless eons to guide sentient beings ceaselessly; they awaken to the stream of the endless succession of teachings in the multifaceted succession of particularizations of the various objects of sense in the ocean of all actualities; they show the inconceivable majesty of buddhas throughout the space of the cosmos; they show the operation of the Teaching in the context of the immeasurable oceans of varieties of actions of sentient beings, to develop and guide and care for them; they cause all worlds never to be deprived of the presence of a buddha; they convey the multitudes of all teachings, the purity of the ocean of their innumerable utterances, in all objects of sense; having

reached the state of unobstructed infinitude, they produce spheres of enlightening beings beautifully arrayed with all realities; they expound the infinitely various treasury of the Teaching, pursuant to infinite buddhahood, for the purpose of perfecting all beings, expounding it to all beings in accord with their mentalities."

Then Sutejomandalaratishri, goddess of the Lumbini grove, looking over the ten directions by the empowerment of Buddha, spoke these verses to Sudhana, shedding light on the meaning of the ten kinds of birth of enlightening beings:

Those who behold the buddhas
With pure, untainted minds never weary:
Undertaking endless offerings to all buddhas,
They are established in the first birth, wise.

Extending to all lands in all times,
All things, and all buddhas,
Minds equipped with the vow to liberate beings,
This is called the second birth of the inconceivable.

Those who tirelessly imbibe the Teaching,
Contemplative and unattached,
Equanimous in mind and body, pure as space,
Attain the third peerless birth.

Those who enter the ocean of great compassion
With wills as firm as a diamond mountain,
Plunging into the ocean of means of omniscience,
Theirs is the fourth birth of the best of people.

Those who carry out the oceans of pure transcendent ways,
Suffusing all worlds with love,
Developing beings by the lights of truth,
Theirs is the fifth birth of great people.

Knowing the nature of things, unhindered in mind,
Born in the family of the peerless buddhas of all times,
Those who enter the ocean of the reality realm
Attain the sixth great birth of sages.

Those whose spiritual body is pure and mind unattached,
Who pervade all lands with their own bodies,
And enter into all powers of buddhas,
Attain the seventh inconceivable birth of the enlightened.

Those who have mastered the ocean of knowledge,

Contemplate the way to omniscience,
And enter the ocean of all ways of concentration
Attain the eighth birth of those abiding in Thusness.

Those who purify spiritual realms,
Engaged in perfection of all beings,
And show the miraculous effects of buddhas,
Attain the ninth birth of the great-minded.

Those who enter the power of the conquerors,
Developing the immense force of omniscience,
With unhindered knowledge of the differentiation of the cosmos,
Attain the tenth birth of the offspring of buddhas.

“By these ten births enlightening beings are born in the family of buddhas and become light-makers for sentient beings.

“Also, I have attained an enlightening liberation of vision of the birth of enlightening beings in all objects for incalculable eons.”

Sudhana asked, “What is the scope of this liberation?”

The goddess said, “I have perfected a vow to go to see all manifestations of birth of enlightening beings. Indeed, I have entered the immense ocean of births of the blessed Vairocana—perceiving the births of the enlightening being in this billion-world universe, when the Blessed One was to manifest birth here in the Lumbini grove, I appeared here by my past vow and stayed here cultivating recollection of the enlightening being’s births, and as I did so I realized that the Blessed One would descend to earth from the heaven of happiness in one hundred years.

“Then ten omens appeared in this Lumbini grove. What ten? The whole grove became level, without uneven terrain, without any pitfalls; this was the first omen to appear. Then the whole grove became clear of gravel and brambles, and the ground became diamond, strewn with jewels; this was the second omen to appear. Then the whole grove was adorned with rows of trees of all kinds of jewels; this was the third omen to appear. Then the whole grove was arrayed with adornments set on tree roots made of figurines of fragrant jewels, sending forth sprouts more fragrant than celestial perfumes, growing from mines of aromatic powders, producing multitudes of all kinds of banners and pennants; this was the fourth omen to appear. Then the whole grove was filled with all kinds of arrays of garlands of various celestial flowers; this was the fifth omen to appear. Then great treasures of jewels opened up in all the trees in this grove; this was the sixth omen to appear. Then in all the lotus ponds in the grove, all kinds of jewel lotuses sprang up from the earth in bud and emerged on the surface of the water; this was the seventh omen to appear. Then the various beings of the realms of desire and the realm of form in this world all stood reverently here in this grove; this was the eighth omen to appear. Then the females of all the various kinds of beings came here joyfully with all kinds of offerings and bowed

before the holy fig tree; this was the ninth omen to appear. Then lights called "lamp of the magical manifestations of birth of enlightening beings" emanating from the navels of all the buddhas of the ten directions appeared in this grove; and in all the beams of light, reflections of the magical manifestations of births of all the buddhas were seen, and the sounds of the voices of buddhas telling of the virtues of enlightening beings magically born were heard emanating from the light beams. This was the tenth omen to appear. These ten omens appeared when the time of the enlightening being Vairocana's birth was near, and because of the appearance of these omens the thought occurred to all world leaders that the enlightening being would be born. And I, for my part, was flooded with inconceivable joy from seeing those omens.

"Then, as Lady Maya (mother of Vairocana-Shakyamuni Buddha) went out of the city of Kapilavastu, ten omens of great light appeared in this Lumbini grove, by the appearance of which the fervor of joy of vision of the teaching of omniscience grew in countless beings. What were the ten? Light appeared in the chambers of all the jewel towers on the ground level; light appeared in the buds of all the fragrant flowers; light appeared in the blossoming buds of all the jewel lotuses, coming from all the petals, and sweet, agreeable sound flowed from them. Also, the light of the first inspiration of the enlightening beings of the ten directions appeared, illumining this Lumbini grove. Also, the mystical manifestation of light of the enlightening beings of the ten directions entering all the stages of enlightening beings appeared in this grove. Also, the light of the attainment of knowledge on consummation of all the transcendent ways by the enlightening beings of the ten directions appeared in this grove. Also the light of knowledge controlling all vows of the enlightening beings of the ten directions appeared in this grove. Also the light of all enlightening beings' knowledge of developmental disciplines appeared in this grove. Also the light of all enlightening beings' attainment of knowledge of the principles of the reality realm appeared in this grove. Also the light of all enlightening beings' attainment of knowledge of buddhas' projected birth, leaving society, and realization of enlightenment appeared in this grove. These ten omens of light appeared, by which the darkness of the recesses of the minds of infinite enlightening beings were lit up.

"Then, as Lady Maya leaned against the holy fig tree, all the world rulers, the gods and goddesses of the realm of desire, the gods and goddesses of the realm of form, and all the other beings who had gathered there to make offerings to the enlightening being were bathed in the glorious radiance of Maya's body, and their arrays of offerings were also illumined thereby; and all the lights in the billion-world universe were eclipsed by Maya's light. The lights emanating from all her pores, not repelled by other lights, unobscured, unobstructed, pervaded everywhere, extinguished all the pains of the hells, the animal realms, the ghost realms, and the pains and afflictions of the beings in all states of existence, then remained, shining,

illuminating. This was the first miracle attending the birth of the enlightening being in the Lumbini grove.

“Then everything in this universe was seen reflected in the abdomen of Lady Maya, and in all the worlds in the universe, at the foot of trees in groves in the capitals of the southern continents Lady Maya appeared just as she did in the Lumbini grove, surrounded by all the world leaders as she was about to give birth to the enlightening being, by the miracle of knowledge which gives birth to enlightening beings. This was the second miracle attending the birth of the enlightening being in the Lumbini grove.

“Then, from every one of Lady Maya’s pores came visions of how the Blessed One had served buddhas as he carried out enlightening practice in the past, and the teachings expounded by those buddhas were also heard in the buddhas’ voices coming from her pores. Just as the sun, moon, stars, planets, and thunderclouds are seen reflected in a lake, in a piece of gold, in a mirror, or in crystal-clear water, in the same way the past emanations of the buddhas, thundering with exposition of all the teachings, were seen in the pores of Lady Maya. This was the third miracle attending the birth of the enlightening being in the Lumbini grove.

“Then, from each of Maya’s pores appeared visions of all the universes, all the worlds, all the lands, and all the places the Blessed One had carried on enlightening practices, all the features of the lands, the means of salvation being taught, the names and numbers of the ages, the buddhas there, the pinnacles of purification, the life span of the beings of those ages, the enlightening being’s births in the worlds, the people he associated with, the spiritual benefactors he followed, the good practices he applied himself to, the principles he put into action, the buddha-lands in which he carried out enlightening practice, the bodies in which he performed enlightening practice and attained nonregression, and what his appearance, surroundings, and pleasant and painful experiences were in his successive lifetimes—all was seen in each of Maya’s pores. And in each of those lifetimes, Lady Maya was the mother of the enlightening beings. And all the bodies of the enlightening being were seen as a magical reflection in the pores of Lady Maya. This was the fourth miracle attending the birth of the enlightening being in the Lumbini grove.

“Then the physical forms, the means of subsistence, the pleasures and pains, and the life cycles through which the Blessed One performed enlightening practice in the past were all seen reflected in all the pores of Lady Maya’s body. This was the fifth miracle attending the birth of the enlightening being in the Lumbini grove.

“Then the difficult sacrifices the Blessed One made in the course of his past enlightening practice, relinquishing everything inside and outside himself, the appearances of the enlightening being as a donor, the appearances of those who received his gifts, the gifts themselves, the circumstances of the giving, and the company of the enlightening being, were all seen reflected in the pores of Lady Maya. This was the sixth miracle attending the birth of the enlightening being in the Lumbini grove.

“Then manifestations of the lands, the groves, the raiment, the flowers and garlands, perfumes and incenses, banners, pennants, and parasols, all the precious adornments, and the sublime sounds of the music and singing of the times when all the buddhas of the past descended into their mother’s womb, appeared in this grove for all to see and hear. This was the seventh miracle attending the birth of the enlightening being in the Lumbini grove.

“Then all the furnishings of the enlightening being, surpassing those arraying the abodes of the celestial chiefs and the abodes of the chiefs of all other realms of being—diamond towers, diamond mansions, diamond nets, diamond statues, diamond ornaments, all the finest fragrances, and all kinds of beautiful objects—emerged from Lady Maya’s abdomen and arrayed this Lumbini grove. This was the eighth miracle attending the birth of the enlightening being in the Lumbini grove.

“Then as many enlightening beings as atoms in untold millions of buddha-lands, all of the same appearance as the blessed Vairocana, adorned with similar marks and embellishments of greatness, with similar auras, emanating similar lights, with similar deportment, projecting similar radiance, with similar retinues, and similar adornments, emerged from Lady Maya’s abdomen first, extolling the myriad qualities of the Blessed One. This was the ninth miracle attending the birth of the enlightening being in the Lumbini grove.

“Then, when the time for the birth of the enlightening being had come, the diamond ground in front of Lady Maya split and a great jewel lotus called Calyx Arrayed with All Jewels emerged. Its calyx was unsurpassed diamond, surrounded by all the finest jewels in a dazzling array. It had as many petals as atoms in ten buddha-lands, all evenly arrayed, made of various jewels fringed with pure wish-fulfilling gems, lined with innumerable filaments the colors of all jewels, draped with nets of countless jewels, covered with heaps of indestructible diamonds, surrounded by celestial chiefs, sprinkled by showers from fragrant clouds by the water spirits, surrounded by the chief demigods clasping celestial flowers in their hands, with the chief celestial musicians appearing singing eulogies of the enlightening being’s past service of buddhas, the chief titans prostrating themselves in respect, freed of arrogance, pride, and conceit, the chief birds trailing jewel streamers, adorning the sky, the chief celestial choristers looking on joyfully singing songs encouraging the enlightening beings, the chief serpents showering adornments, proclaiming their joy. This was the tenth miracle attending the birth of the enlightening being in the Lumbini grove.

“After these ten miracles had appeared, the enlightening being, manifesting an effusion of inconceivable, measureless light, emerged from Lady Maya’s abdomen, like the sun from the horizon, like lightning from the clouds, like the diffusion of the dawn from the mountains, like a great torch from the darkness. Thus did the enlightening being manifest emergence from the abdomen of Lady Maya, by the nature of manifestation of illusory form, by the nature of noncoming, by the nature of manifestation of appearance to the world without origin or extinction.

“Thus did I perceive the oceans of miracles attending the birth of the Blessed Vairocana as I sojourned here in the Lumbini grove. And just as I perceived the oceans of miracles attending the birth of this Vairocana in this world, in the same way I perceived the oceans of miracles attending the birth of Vairocana Buddha in all worlds in this universe. And just as I perceived the billions of miracles attending the birth of Vairocana Buddha in all worlds in this universe, so also did I perceive, in each mental moment, with each penetration of consciousness, as many miracles attending the birth of Vairocana Buddha as atoms in a buddha-world, in the worlds within all the atoms in all universes accessible to knowledge penetrating the atoms in all buddha-lands. In the next moment I perceived, in each of the buddha-lands in the atoms of a thousand buddha-lands, an equal number of miracles attending the birth of the enlightening being. In this way, in each of the buddha-lands in the atoms of each buddha-land, I perceived all the miracles attending the birth of the enlightening being, without reaching their end. I did not reach the end of the succession of buddha-lands in each and every atom, or of the miracles attending the birth of the enlightening being in each and every one of those buddha-lands. And just as I perceived all the miracles attending the birth of the enlightening being in this world, so also did I perceive, in each moment of consciousness, all aspects of all the miracles attending the birth of the enlightening being in infinitely many worlds in the ten directions, by application of unceasing power.”

Then Sudhana asked the goddess, “How long ago did you attain this enlightening liberation of vision of the miracle of birth of enlightening beings in all objects over incalculable eons?”

She replied, “In the past, as many eons ago as atoms in ten million buddha-lands and even more, there was a buddha named Invincible Paragon of Virtue who emerged in a world called Ubiquitous Jewels in an age in which eighty decillion buddhas appeared. In that world there was a central group of four continents called Dazzling Array of Lights, in the southern continent of which was a capital city called Lofty Banner of Pure Adornments, where there was a king named Jewel Flame Eye Light, whose wife was named Queen of Joyous Light. Just as Maya is the mother of the Buddha Vairocana here, that queen was the mother of that buddha Invincible Paragon of Virtue in that world at that time, the first of the eighty decillion buddhas of the age. When the time for the birth of the enlightening being came, the queen went to a park called Circle of Lights of Golden Flowers, accompanied by twenty decillion women, and there gave birth to the child Invincible Paragon of Virtue, by the inconceivable miracle of the birth of an enlightening being. In the middle of that park was a tower called Brilliant Heap of Pure Jewels, and this was where that queen gave birth to that buddha, holding on to the limb of a wish-fulfilling tree.

“At the time of the buddha’s birth there was a wet nurse named Light of Purity standing by, and as soon as the buddha was born, the world leaders bathed him with fragrant water, presented countless suitable offerings of the finest quality, then handed him over to the nurse Light of Purity. As soon as

she took him into her hands, the nurse was flooded with great joy and attained an enlightening concentration called 'sphere of the universal eye,' by the attainment of which she saw countless buddhas in various worlds in the ten directions, and this enlightening liberation of vision of the miracle of birth of enlightening beings in all objects over countless ages subtly entered into her, just as the consciousness of the embryo enters the abdomen of the mother on the day of conception. By attaining this liberation, she accomplished the great vow to see the miracle of birth of all buddhas.

"Now, who do you think the enlightening being's nurse Light of Purity at that time was? It was none other than I myself who was the nurse Light of Purity. And who do you think the twenty decillion women were? They were none other than the twenty decillion goddesses who live here in the Lumbini grove, my companions. And who do you think was Queen of Joyous Light, mother of the child Invincible Paragon of Virtue? It was none other than Lady Maya here. And who was the king Jewel Flame Eye Light? It was none other than this king Shuddhodana. From that time on I was never separated from the Blessed Vairocana, by entry into the ocean of miracles of his births as an enlightening being, and entry into the ocean of miraculous manifestations of his power to guide sentient beings, in every moment of awareness.

"Furthermore, just as in this world I perceived the oceans of lands of Vairocana and the buddhas born of the ocean of the totality of great vows in every moment of thought in all atoms by the eye of knowledge penetrating all atoms, and perceived the ocean of manifestations of buddhas in those lands, and perceived the ocean of miracles of births of those buddhas as enlightening beings, in the same way, in every mental moment I perceived the oceans of miracles of births as enlightening beings of infinite buddhas in the ten directions. And just as in this universe, by successive penetration of all atoms, I perceived the buddha-qualities of complete perfect buddhas as they were being born as enlightening beings, in the same way I perceived oceans of lands in the atoms of untold decillions of buddha-lands in the ten directions, and perceived the vast oceans of buddhas therein, saw those buddhas as they were miraculously being born as enlightening beings, paid reverence to them as buddhas, listened to those buddhas' teachings, and practice in accord with their teaching."

Then Sutejomandalaratishri, goddess of the Lumbini grove, elucidating this enlightening liberation of vision of the miracle of birth of enlightening beings over countless eons, looked over the ten directions by the power of Buddha and spoke these verses:

Son of Buddha, listen respectfully
 To what I say to your question:
 The realm of buddhas, silent and hard to see,
 I explain in terms of cause.

I remember unthinkable eons ago, past as many eons

As atoms in a hundred million lands,
An age in which there were
Eight decillion buddhas.

Invincible Paragon of Virtue
Was the first of those buddhas;
I saw him being born
In the wonderful park of golden flowers.

I was then his wet nurse,
By the name of Light of Purity, wise;
The world guardians put him in my arms
When he was born, shining with golden light.

Taking that supreme person in my arms,
I could not see the top of his head;
Looking at his inconceivable body,
I could not see any bounds.

Adorned by marks of greatness, pure,
His body was beautiful to behold;
Seeing him, like a jewel figurine,
Incomparable joy welled up in me.

Thinking of his measureless virtues,
An infinite sea of felicity grew in me;
And seeing his ocean of miracles,
I was inspired to seek enlightenment.

Seeking the oceans of qualities of buddhas,
My ocean of vows grew;
All lands were purified,
And all paths of miserable states were closed.

To serve the inconceivable buddhas
To come in all lands,
And to liberate suffering beings,
My ocean of vows emerged.

Hearing the teachings of those saviors,
I attained this excellent sphere of liberation,
Having carried out practice to purify enlightenment
For as many eons as atoms in a hundred million lands.

I served all the buddhas
Who appeared over the ages,

And remembered their teachings,
Purifying this ocean of liberation.

There were as many buddhas in the past
As atoms in a hundred million lands;
Remembering their cycles of teaching,
I developed this sphere of liberation.

Seeing all atoms
In a buddha-land,
In every atom I see oceans of lands
Purified by the Buddha.

In those lands I see Guides
Being born in the best of groves,
In an instant manifesting
Inconceivable vast miracles.

I see the leaders, in whatever land,
Seeking supreme enlightenment,
Living in heaven, or appearing to be born,
In inconceivable decillions of lands.

I see them being born with great miracles,
In hundreds of oceans of lands,
Attended by the best of women,
Expounding the Teaching.

I see as many buddhas as atoms in a hundred million lands
In one moment of consciousness,
Showing the world in many ways
Tranquillity in an instant.

I see all the births of buddhas,
Looking into the oceans of lands in an atom;
In life after life, in millions of bodies,
I arrive at compassion in their service.

In inconceivable oceans of lands,
In the endless realms where they appeared,
In all those worlds I appear before them
And make the clouds of Teaching rain.

Child of Buddha, I know
This inconceivable, exalted liberation,

Which could not be all seen
Even in inconceivable decillions of eons.

“I just know this enlightening liberation of vision of the miracles of birth of enlightening beings in all objects over countless ages—how can I know the practice or tell the virtues of the enlightening beings whose minds are the sources of all eons from moment to moment of consciousness, who manifest birth by meditation on all the principles of the Teaching, who are determined to serve all buddhas, who are intent on realizing all buddha-teachings, who are like reflections appearing to be born in all races, who are born spontaneously in lotus calyxes in the presence of all buddhas, who have higher knowledge of proper timing in developing all beings, who manifest miracles of birth oriented toward guiding all beings, who show multitudes of miracles in all lands, who are reflected in all conditions and classes and families of beings?

“In the city of Kapilavastu lives a girl of the Shakya clan named Gopa. Go ask her how an enlightening being should live in the world for enlightening development.”

Then Sudhana paid his respects and left the goddess of the Lumbini grove.

Gopa

Then Sudhana left the Lumbini goddess and went to the city of Kapilavastu; cultivating that enlightening liberation of vision of miracles of birth of enlightening beings in all objects over countless ages, entering into it, expanding it, practicing it, purifying it, mastering it, contemplating it, examining it, he made his way to the meeting hall of enlightening beings reflecting the cosmos. When he went there, a goddess of the enlightening beings' meeting hall named Sorrowless, together with ten thousand house goddesses, appeared before Sudhana and said to him, “Welcome is the great person with wisdom, knowledge, and courage, who roams the grounds of the vast palace of reality intent on cultivating the inconceivable liberations of enlightening beings, in the presence of the city of truth, ceaselessly entering into the endless methods of enlightening beings, attaining manifestation of the ocean of virtues of those who realize Thusness, aiming for the knowledge of how to act and speak so as to mature all people, acting and speaking according to knowledge of the behavior of all people, mind oriented toward spiritual practice, committed to increasing the flood of the ocean of joy in the feelings of all beings, on the path of knowledge of the Teaching of all those who arrive at thusness. As I see you, with steady gaze on the pure realm of conduct of profound spiritual practice, before long you will attain perfection of the supreme ornaments of body, speech, and mind of the enlightened, and will act in the world with a body adorned with the marks and embellishments of greatness and a mind adorned with the light of knowledge of the ten powers. As I see your steadfast, energetic exertion, before long you will be furnished with all the requisites for manifesting your being in the presence of all buddhas of past, present, and future; receiving

their teachings, experiencing the delight of the tranquil palace of spirituality, with all the meditations, liberations, concentrations, and attainments of enlightening beings, you will see into the profound liberation of buddhas. That is because you do not tire, do not regress, do not feel pain in going to spiritual benefactors, meeting them, associating with them, receiving instructions, and applying the ways to virtue; and you are not overcome by any interference or barrier or obstacle, or by any demon or deity. Therefore you will soon become a source of joy for all beings."

Then Sudhana said to the goddess Sorrowless, "May it be as you say—I would find supreme joy in extinguishing the burning of all beings' afflictions, in stopping the development of their evil deeds, in making them all happy, in getting them to act impeccably. Whenever sentient beings are involved in evil deeds and afflictions, with scattered minds, fall into painful or pleasurable states, and experience various forms of physical and mental distress, enlightening beings become most unhappy at that. Just as a doting parent would love its only child and would be most distressed at seeing the child be dismembered, in the same way a practicing enlightening being is most unhappy to see people fallen into miserable states because of compulsion by afflictions in action. Whenever sentient beings live in felicity because of good thoughts, words, and deeds, and experience physical and mental pleasures in celestial and human realms, enlightening beings are delighted and become happy and joyful.

"Furthermore, enlightening beings do not seek omniscience for their own sake, nor to produce mundane enjoyments and pleasures, nor in search of the various enjoyments of the realm of desire, nor under the compulsion of errors of conception, thought, and view. They live and work in the world without being controlled by fetters, bonds, propensities, or obsessions, without being controlled by craving or views, without their minds being bound up in ideas of mundane enjoyments, without being taken with the taste of pleasure of meditation, without being blocked by mental barriers.

"Furthermore, enlightening beings, giving rise to great compassion for sentient beings suffering immeasurable miseries in the ocean of existence, undertake a great vow to care for all beings. They appear carrying out the practice of enlightening beings in the mundane whirl, engaged in the development and guidance of sentient beings, by the force of the power of carrying out the vow of great compassion. They undertake a vow to serve all buddhas in quest of thoroughly unobstructed omniscience for all sentient beings. By mastery of the vow to serve buddhas, they do not tire in enlightening practice. While they carry on enlightening practice, seeing defiled lands they undertake a vow to purify all buddha-lands. While purifying oceans of lands, observing the variety of beings' states, they undertake a vow to purify the undifferentiated supreme reality body. Seeing sentient beings' acts, words, and thoughts defiled, they undertake a vow to purify sentient beings' acts, words, and thoughts. Seeing sentient beings with incompletely purified senses and minds, they carry on enlightening practice tirelessly, completely purifying the mental behavior of all sentient beings.

“Thus enlightening beings are indefatigable in carrying out the infinitely various practice of enlightening beings. Practicing in this way, they become ornaments of heaven and earth, by producing human and celestial welfare. They become parents, because they bring enlightening beings into existence. They become nurses, leading into the path of enlightening beings. They become guardian spirits, giving protection from the danger of falling into bad ways. They become great mariners, ferrying beings across the ocean of the mundane whirl. They become refuges, eliminating the dangers of all demons and afflictions. They become resorts, leading to the ultimate state of coolness. They become landings leading into the ocean of enlightenment. They become guides, leading to the island of spiritual jewels. They become flowers, their minds blooming with the virtues of all buddhas. They become adornments, radiating the light of great virtue and knowledge. They become sources of supreme joy, pleasing in all ways. They become worth visiting, because they act impeccably. They become universally good, perfecting themselves in all respects. They become an ever-welcome sight, never appearing disagreeable. They become light-makers, emanating light beams of knowledge. They become illuminators, holding the lamp of truth. They become radiant, purifying the will for enlightenment. They become warrior chiefs, stopping the acts of demons. They become suns, radiating webs of light rays of wisdom. They become moons, the moon of awareness rising in the sky. They become clouds, showering the Teaching on all beings. Thus do enlightening beings become a joy to all living creatures as they carry out enlightening practice.”

Then Sorrowless, goddess of the hall of assembly of enlightening beings, with those ten thousand house goddesses, showered Sudhana with a rain of mentally created flower garlands, aromatic powders, perfumes, and jewelry, all superior to those in the heavens; then, surrounding him, they sang these verses in his praise as he entered the abode of enlightening beings:

Buddhas emerge in the world at times,
Producing the light of knowledge,
Resolved on perfect enlightenment
Out of compassion for the world.

Hard to get to see
Even in millions of eons,
You are a sun of knowledge
For the world in the darkness of ignorance.

Seeing the world in error,
Shrouded in the darkness of nescience,
Conceiving great compassion
You've set out for independence.

With pure intention you seek

The enlightenment of buddhas;
You serve spiritual benefactors
Without concern for yourself.

You are not attached to the world,
You are independent and aloof;
You do not dwell in the defilement of the world,
Your mind is free as the sky.

You practice lofty deeds of enlightenment,
Beautiful light of virtues;
You appear in the world
Radiating lights of knowledge.

You do not leave the world,
Nor are you stained by worldly things;
You traverse the world unattached,
Like the wind through the sky.

Just as the holocaust
Burns constantly,
With energy like fire
You carry on enlightening practice.

Lionlike, great hero,
Progressing boldly with steadfast vigor,
Imbued with the power of knowledge,
You practice undaunted.

All the oceans
Of principles in the cosmos
You will enter, O Hero,
By serving true benefactors.

Then the goddess Sorrowless, having eulogized Sudhana, followed him as he went on, bound to him by love for truth. Sudhana went into the meeting hall of enlightening beings which shone with reflections of the cosmos and looked around, desirous of seeing the Shakyā girl Gopa. He saw her in the middle of the hall sitting on a seat of jewels which reflected the abodes of all enlightening beings, surrounded by eighty-four thousand maidens, all of royal lineage, who had equally established good foundations of the practice of enlightening beings, who had been won over by her generosity in the past, who practiced gentle, pleasing speech, who were taken with the happiness of approaching the goal of omniscience, who were thoroughly absorbed in the common purpose of complete knowledge of buddhas and enlightening beings, who were sustained by the loving care guided by great

compassion, who had purified great kindness, who had already developed the inconceivable skill in means of enlightening beings. All of those eighty-four thousand women were irreversible in progress toward supreme perfect enlightenment; they had comprehended enlightening beings' means of transcendence, and needed no one's guidance in the studies of enlightening beings. Their minds were free from all attachments and aloof of all mundane pleasures. They had cleared the way to the unobstructed cosmos and their minds were rapidly approaching omniscience. They were free from the web of all obstacles and barriers, and transcended all attachments. They acted as positive emanations of the body of reality, dedicated to leading all beings to perfection. Their minds sprang from a vast ocean of virtue, and they carried out the vow of the practice of universal good. They had developed tremendous energy in powers of enlightening beings, and the light of their minds was as a sun of knowledge.

Then Sudhana went up to Gopa, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how enlightening beings act in the midst of the mundane whirl without being stained by its ills; how they realize the equal essence of all phenomena without staying in the stage of personal liberation alone; how they manifest the qualities of buddhas without stopping the practice of enlightening beings; how they remain in the stage of enlightening beings yet show the sphere of all buddhas; how they transcend all worldly states yet act in the midst of worldly states; how they achieve the reality-body yet produce endless physical manifestations; how they resort to the formless reality-body yet manifest bodies like all beings; how they comprehend all the inexpressible truths, yet expound the truths to sentient beings in all languages; how they know there are no beings in the elements of existence, yet do not give up efforts to guide all beings; how they realize all phenomena are unoriginated and unperishing, yet do not give up the effort to serve all buddhas; how they realize there are no results of action in phenomena, yet do not give up the effort to perform good deeds."

Gopa said to Sudhana, "It is very good that you think it fit to ask about the nature of this kind of practice of enlightening beings, as this is the question of one who is set on practicing the vow of universal good. So listen well and think carefully, for I will tell you, by the power of Buddha.

"There are ten things by which enlightening beings fulfill this kind of enlightening practice, the light of total knowledge, like the cosmic net of interrelation of all things. What are the ten? Association with superior spiritual friends; attainment of enormous devotion; purity of lofty good will; a state of mind founded on oceanic virtue and knowledge; listening to the great teaching of buddhas; associating with thought devoted to the buddhas of past, present, and future; equally following the practices of all enlightening beings; gaining the empowerment of all buddhas; purity of intent, greatly compassionate in nature; attainment of the basic power of mind to stop all vicious circles. Having attained these ten things, enlightening

beings fulfill this kind of enlightening practice, like the cosmic net of interrelation of all things, radiating total knowledge.

"Then enlightening beings with unrelenting vigor, having attained these things, developing and expanding them by putting them into practice in endless ways, propitiate spiritual benefactors in ten ways: by indifference to themselves, by not seeking worldly goods, by realizing the equality of essence of all things, by not turning back from the commitment to omniscience, by observing all the principles of the cosmos, by being mentally free of all existents, by independence in the space of truth where there is nothing to depend on, by freedom from obstruction in the undertaking of all enlightening beings, by entering all lands, by perfect clarification and purification of the unobstructed sphere of knowledge of enlightening beings."

Then, by the empowerment of Buddha, looking over the ten directions, Gopa uttered these verses illustrating what she meant:

Those who set out for vast pure wisdom for the welfare of others
And serve true benefactors honestly
With tireless vigor, seeing them as teachers,
Carry out practice in the world like the cosmic net.

Those whose devotion is vast as the sky,
Embracing all worlds of past, present, and future,
All lands, beings, phenomena, and buddhas—
Theirs is this practice, producers of the light of knowledge.

When the will is infinite as the sky,
Supremely pure, free from the taint of afflictions,
Therein arise the virtues of all buddhas,
Concentrating the whole variety of the cosmic net of practice.

The wise who rest on great oceans of virtue,
Inconceivable, infinite, vast as omniscience,
As pure offspring of the body of all virtues
They act in the world unstained by the filth of the world.

Those who listen to the teaching of buddhas
And tirelessly catch every nuance
Are lamps shining with wisdom in accord with truth;
Theirs is this practice which lights the world.

Those who perceive in an instant of awareness
The infinite buddhas everywhere, interrelated,
Contemplate the ocean of all buddhas;
This is the way into the mind of the enlightened.

Those who see the vast audiences of the buddhas

Enter the ocean of their meditations
And their infinite ocean of vows;
This is the practice of those like the cosmic net.

Those empowered by all the buddhas
Practice universal good for endless ages,
Reflected in all lands;
This is the practice of the lights of truth.

The suns of compassion and knowledge emerge, steadfast,
Seeing the misfortune of the world,
And disperse the darkness of delusion with the light of truth;
This is the practice of those like the sun.

Seeing people revolve in the rut of existence,
The wise stand opposed to the flow of the mundane whirl;
Developing the measureless wheel of true teaching,
They practice universal higher goodness and wisdom.

Those who learn these infinite principles,
Appearing in the world according to people's mentalities,
With their own bodies like reflected images,
Develop people in the oceans of being.

Suffusing the world with myriad expressions of love,
Showing spiritual practice to people of various interests,
Teaching them according to their mentalities,
The steadfast lead billions to enlightenment.

Then Gopa said to Sudhana, "I have attained an enlightening liberation whose sphere is observation of the ocean of concentrations of all enlightening beings."

Sudhana asked, "What is the scope of this liberation?"

Gopa replied, "Having attained this liberation, I penetrate as many ages in this world as atoms in untold buddha-lands, and I know all the beings in all conditions of existence therein, and I know all the deaths and births of those beings, their developments, their accomplishments, the variety of results of their actions; I know their undertakings—good, bad, liberative, nonliberative, certain, uncertain, wrongly fixated, compulsive, noncompulsive, based on good, not based on good, fostered by good, fostered by evil, fostered by good and evil, good by development, bad through neglect.

"I know the oceans of names of all the buddhas in those ages as numerous as atoms in untold buddha-lands; I know the oceans of initial inspirations of those buddhas, the ways they set out for omniscience, their undertakings of the oceans of all vows, their heading for previous buddhas, their oceans of

efforts in the service of previous buddhas, their oceans of fulfillment of past enlightening practices, their oceans of arrangements of means of emancipation. I also know the oceans of those buddhas' development and guidance of sentient beings, and I know their oceans of attainment of enlightenment, their majestic displays of mystic power in turning the wheel of the teaching, and their oceans of miraculous displays of all buddhas. I also know the differences in the audiences of those buddhas, and I know the methods of emancipation of the listeners in those audiences, as well as their past roots of goodness, the variety of their cultivation of the path, and the difference in the purity of their attainment of knowledge. I also know the sentient beings who have been led to individual enlightenment by those buddhas, and I know the past roots of goodness of those individual illuminates, as well as their attainments of individual enlightenment, the doors of liberation mystically developing in their peaceful states, their various spiritual transformations, their development of others, their teachings, and the various freedoms of liberation in their infinite states of concentration. I also know the ultimate extinction of those buddhas.

"I also know the oceans of enlightening beings surrounding those buddhas, and I know those enlightening beings' first cultivation of roots of goodness, their first inspirations and vows, the variety of their vows, the variety of their production of arrangements of vehicles of emancipation by all the practices of enlightening beings, the variety of their perfection of provisions for the path of transcendence, the variety of the manifestations of their practices of the path of enlightening beings, the variety of their provisions for advancing through the states of enlightening beings, the variety of the speed of their advance through the states of enlightening beings, the variety of their spheres of concentration in the stages of enlightening beings, the spiritual manifestations of their advance through the states of enlightening beings, their spiritual states during their progress through the states of enlightening beings, their footholds in the stages of enlightening beings, their practices cultivating the states of enlightening beings, their methods of purifying the stages of enlightening beings, their abodes in the stages of enlightening beings, their characteristics in the stages of enlightening beings, their mastery of the stages of enlightening beings, their science of entry into the stages of enlightening beings, the enlightening beings' science of salvation, the enlightening beings' science of development, the different states of enlightening beings, the mystic projections of enlightening beings' practices, the oceans of concentrations of enlightening beings, the oceans of methods of liberation of enlightening beings. I also know those enlightening beings' attainments of oceans of various concentrations in each moment of consciousness, their discoveries of the range of omniscience, their tremendous flashes of omniscience, their means of attainment of the forbearance of enlightening beings, their plunges into omniscience. I also know those enlightening beings' travels to oceans of lands, their penetrations of the principles of oceans of phenomena, the variety of characteristics of all things, the mystic projection of the designs of all states

of enlightening beings, the oceans of principles of various vows, and the variety of oceans of miracles.

“Just as I penetrate the various oceans of ages past in this world, in the same way I know the endless unbroken succession of ages of the future; and just as I know all this in this world, so do I know it in all the worlds within this world. And just as I know this in all the worlds within this world, so do I know it in all the worlds in the atoms of this world. And just as I know it in all the worlds in the atoms of this world, so do I know it in the worlds in the ten directions contiguous with this world. And just as I know it in the worlds in the ten directions contiguous with this world, so do I know it in all the worlds in the ten directions surrounding this world. And just as I know it in all the worlds in the ten directions surrounding this world, so do I know it in all the worlds in the radiant world system of Vairocana. And just as I know it in all the worlds in the radiant world system of Vairocana, I know it in all the worlds surrounding the radiant world system of Vairocana. And just as I know it in all the worlds surrounding the radiant world system of Vairocana, I know it in all the places in the worlds in the oceans of worlds in the masses of worlds in this whole flower treasury universe, and in all the structures and features of the worlds.

“And as in this flower treasury universe, so also in all universes in the endless cosmos, throughout space, I know, comprehend, and recall the oceans of past vows of Vairocana, his oceans of past efforts, oceans of past attainments, persistence in enlightening practice through infinite ages, methods of purifying lands, means of serving past buddhas, ways of receiving the teachings of past buddhas, methods of attaining enlightening concentrations in the past, means of attaining control over utensils, ways of practicing the oceans of virtues of past buddhas, oceans of ways of perfecting giving, methods of effecting the purification of the conduct of an enlightening being, means of attaining the forbearance of an enlightening being, oceans of force of the vigor of an enlightening being, oceans of methods of fulfilling all elements of meditation, oceans of ways of purification of the sphere of wisdom, means of manifesting reflections of life in all worlds, ways of purification of the sphere of vows of practice of universal good, pervasion of all worlds, oceans of means of purification of all lands, oceans of light of knowledge of all buddhas, oceans of spiritual manifestations of accession to the enlightenment of all buddhas, means of attainment of the range of knowledge of all buddhas, oceans of mystic manifestations of attainment of enlightenment, oceans of ways of free exercise of the majestic power of turning the wheel of teaching, oceans of various audiences, the past roots of goodness of all the enlightening beings in all those audiences, their oceans of initial vows, their oceans of methods of developing and guiding sentient beings, the oceans of sentient beings matured by the Buddha as he carried out enlightening practice in the past, those enlightening beings’ oceans of means of causing roots of goodness to grow in every moment of consciousness, their oceans of ways of attaining concentration, oceans of means of attaining total mental command, oceans of means of purification of the sphere of expository

knowledge, oceans of mystic manifestations of accession to all stages of enlightenment, oceans of means of effecting the network of practice, oceans of gradual refinement, oceans of knowledge of gradual attainment entering all worlds, and oceans of all faculties, powers, elements of enlightenment, meditations, liberations, concentrations, attainments, and spiritual transformations.

"And just as I comprehend, know, and realize the oceans of enlightening practice of Vairocana Buddha in this whole cosmos, so also do I comprehend, know, and realize the indivisible oceans of enlightening practice of all buddhas in all oceans of worlds throughout the cosmoses throughout all space. In this way I comprehend the entry into the indivisible totality of all enlightening beings' practices, entry into the infinite web of illusion, infinite cosmic pervasion, infinite instruction, and indication of entry into the basis of endless eons, of all buddhas in all oceans of worlds throughout the cosmos, to the furthest reaches of space. Why? Because this is the scope of the enlightening liberation whose sphere is observation of the ocean of concentrations of all enlightening beings; having attained this, I know the patterns of mental behavior of all beings, the accumulations of goodness of all beings, the means of purgation of defilements of all beings, the variety of deeds of all beings, the doors of concentration of all buddhas' disciples, the stage of concentration of all buddhas' disciples, the tranquillity, liberation, and mystic transformation of all individual illuminates, the methods of the oceans of concentrations of all enlightening beings, the ocean of ways of liberation of all enlightening beings, and the ocean of ways of liberation of all buddhas."

Then Sudhana asked Gopa, "How long ago did you attain this liberation?"

She replied, "As many eons ago as atoms in a hundred buddha-lands, there was a world called Producing Fearlessness. In that world was an age called Superior Conduct. In the middle of that world was a set of four continents called Safe. On the southern continent was a metropolis called Magnificent Trees, the greatest of eighty-four billion cities. Each of the cities was built on a ground of blue lapis lazuli and was surrounded by walls made of seven precious substances and seven moats of fragrant water with gold sand on the bottom, covered with red, white, and blue lotuses as big as cartwheels radiating brilliant webs of light and beautiful scents. They were also surrounded by seven networks of railings made of jewels and seven rings of palm trees, and abounded in groves of trees made of seven precious substances. Above, they were covered with networks of clouds. The grounds of the cities were like jeweled checkerboards, the plots evenly divided by arrays of various jewels. Groups of mystic adepts lived and roamed there, and birds filled the air with pleasing song. The cities were adorned with millions of parks, and they were prosperous and wealthy. Hundred of thousands of happy men and women populated them. There were constant showers of beautiful flowers, stirred by the wind. Hundreds of thousands of earth spirits lived in them. Furthermore, from the golden nets of wind chimes adorning all the trees came happy voices saying, 'Bathe, drink, eat, practice the Teaching, arouse

the determination for enlightenment, realize mastery of the stage of nonregression; happiness to you!"

"At that time, in the capital city Magnificent Trees, there was a king named Lord of Wealth, ruler of the region. He had eighty-four thousand women in his palace. He also had five hundred ministers, and also five hundred sons, all of whom were brave, powerful warriors, handsome and well built. His queen, the foremost of the eighty-four thousand women, was named Lotus Born. She had a son named Lord of Glory, who was very handsome and bore the thirty-two marks of a great man, pleasing to the sight of all.

"Once, as a youth, this prince went, with the permission of his father and mother, to go see one of the parks of the city, called Clouds of Light on a Mountain of Fragrant Plants. He went together with twenty thousand girls, projecting a great aura of felicity, glory, energy, splendor, and beauty, admired by men and women all around. They got into a golden vehicle with four huge diamond wheels and unbreakable diamond axles set in the finest sandalwood. It was ribbed with well-arranged diamonds of all fragrances, splendidly adorned with flowers of all jewels, draped with nets of all jewels, with a lion seat set in the middle of the interior, arrayed with great jewels. The reins, strings of jewels, were held by five hundred girls, and it was drawn by a thousand thoroughbred horses fleet as the wind. Overhead was a beautiful sloping canopy made of white lapis lazuli, with a flawless, immeasurable luster, supported by tall poles of blue lapis lazuli, adorned with all kinds of arrays of rare jewels, held by hundreds of thousands of people surrounding the vehicle, singing and playing music, scattering flowers and burning incense. The eight-lane road was level and free of gravel, set on a bed of all precious substances, spread with gold sand, decorated with flowers of various jewels, lined on both sides with rows of jewel trees and railings of various gems. Above, it was covered with nets of golden bells, adorned with canopies of various jewels, and arrayed with many thousands of jeweled banners, pennants, and streamers. Rows of jewel buildings were arrayed on either side.

"In some of those buildings were precious vessels filled with various jewels, to be given to those in need. In some buildings were all kinds of precious ornaments, for those in need of ornaments. In some buildings were wish-fulfilling jewels, to fulfill the wishes of all beings. In some buildings were vessels filled with all kinds of food and drink, to be given to whoever needed them. In some buildings were celestial foods of all the most pleasant appearances, fragrances, savors, and textures. In some buildings were various delicious celestial fruits. In some buildings were millions of fine celestial garments, for those in need of clothing to use as they wished. In some buildings were all kinds of the finest celestial fragrances, for those who wanted perfume, to use at will. In some buildings were all kinds of utensils for people to use as they wished.

"At that time there was a courtesan named Beautiful in that metropolis, with whom the king consorted. She had a lovely daughter named Splendor

of Delight in Virtuous Conduct, who was neither too tall nor too short, neither too stout nor too lean, neither too heavy nor too light. She had black hair and eyes, a pleasant face, and a clear voice. She spoke sweetly and kindly, she was wise, versed in all arts and sciences, clever and diligent, dignified and serene, kind-hearted and gentle, always pleasant to be with. She had scarcely any desire, aversion, or folly; she was modest and conscientious, soft and sincere, free from guile and deceit, self-controlled. She and her mother, accompanied by many girls, got in a jeweled chariot and rode out of the city before the prince Lord of Glory. Looking for the prince, going according to the king's directions, when she saw the prince she became greatly enamored of him. Bound by the excessive affection she conceived for the prince, unable to control herself, she said to her mother, 'If you do not give me to the prince Lord of Glory, I will die or suffer torment equal to death.' Her mother said, 'Do not think this way. This prince has the marks of a supreme ruler, and it is obvious that after his father passes away he will succeed to the throne and become king. At that time a special woman will appear from the sky. Furthermore, we prostitutes give pleasure to everyone; we do not serve one person all our lives as a rule. We have set out to attend the prince Lord of Glory at the command of the king Lord of Wealth. Do not hold fast to this wish of yours, for it is unattainable.'

"Now, at that time a buddha named Supreme Sun was appearing in the world, a saint, perfectly enlightened, complete in knowledge and conduct, gone to felicity, supreme knower of the world, tamer of humans, teacher of celestials and humans, awake, blessed. He was at an enlightenment site called Light Emerging from the Cloud of Teaching in the park Cloud of Light on a Mountain of Fragrant Plants, where he enjoyed his first seven days since attaining enlightenment.

"The girl, who was reclining in the chariot, saw that buddha in a dream. When she awoke, a goddess who had been a relative in a past life told her that the buddha was in the park, in his first week of enlightenment, surrounded by a group of enlightening beings, before a crowd of all kinds of spirits, and that all the deities of earth, space, water, fire, wind, oceans, rivers, mountains, night, dawn, forests, trees, plants, grain, cities, foot tracks, sanctuaries, bodies of light, habitations, the sky, and all directions had gathered to see the buddha Supreme Sun.

"Emboldened by seeing the buddha and hearing of the buddha's virtues, finding a favorable opportunity, the girl then spoke these verses before the prince:

I am known in the world for beauty,
Renowned everywhere for virtues.
None compares to me in the power of knowledge;
I know all arts, amusements, and magic.

Hundreds, thousands of men
Look on me with lust,

But I have no desire
For people of the world.

I have no ill-will,
Neither am I pleased by anyone.
I have neither anger nor hatred;
I delight in the welfare of all.

When I saw you, young man, excellent
In form and strength, endowed with virtue,
All my senses were delighted,
And immense joy arose in me.

Your complexion is like a pure shining jewel,
Your hair is black and curly,
You have a fine brow and nose;
I offer myself to you.

You have excellent features.
Resplendent, you are like a mountain of gold.
In your presence I do not shine;
I am like a pile of charcoal.

Your eyes are large and dark,
Your jaw is like a lion's, your face like the full moon.
The fine sound of your voice is irresistible;
Please take me in.

Your tongue is long and broad,
Coppery red, soft, shining like a jewel;
With your superb, clear voice
You delight people when you speak.

Your teeth are even, shining white,
Clean and well spaced;
When you show them as you smile,
You delight people, O hero.

Your body has the thirty-two marks
Of greatness, brilliantly shining, pure.
Adorned with them, you will become
A sovereign ruler of men.

“Then the prince Lord of Glory said to the maid Splendor of Delight in

Virtuous Conduct, 'Whose daughter are you, whose ward? I cannot make another's ward my own.' Then he spoke these verses:

O lovely one, endowed with beauty of form,
With fine features and a pure body,
I ask you to tell me this—
Whose ward are you?

Have you father or mother,
Brother, husband, or master,
Or someone else who thinks of you
As his, treating you kindly?

I hope you are not vicious,
Do not steal,
Are not promiscuous,
And do not lie.

I hope you do not cause discord,
Do not slander others,
Do not covet others' goods,
And are not hostile toward anyone.

May you not stand on the wasteland of views;
Let your intelligence not be taken away by habits;
May you not exert bad influence on people
By guile or deceit.

Do you love and respect your parents,
Relatives, friends, and elders?
Does your heart reach out
To give to the poor to help them?

Are you well disposed toward spiritual benefactors
Who tell you about religion at the appropriate time?
Are you truly healthy and capable
In body and mind?

Do you respect the buddhas
And love the enlightening beings?
Do you know the supreme Teaching
From which the enlightening beings are born?

Can you abide by the supreme religion
And not do any wrong?

Do you have higher love and respect
For the infinite ocean of virtues?

Are you kind
To the helpless and lost?
Are you really compassionate
Toward evildoers?

Are you most happy
To see the success of others?
Are you indifferent, by the power of wisdom,
To those who annoy you for no reason?

Seeing people in the slumber of ignorance,
Do you firmly seek supreme enlightenment?
Would you not weary of endless ages
Of spiritual practice?

“Then the supreme courtesan Beautiful, mother of the maid Splendor of Delight in Virtuous Conduct, said to the prince Lord of Glory, ‘This daughter of mine, who was spontaneously born from within a lotus, has never before gone out of the house.’ Then she spoke these verses:

Listen to what I say, O prince,
About my daughter, of whom you ask.
I will tell you of her birth
And how she grew up.

On the very same morn as your birth,
My daughter too was born,
Generated spontaneously in the calyx of an undefiled lotus,
All her limbs complete, with nice big eyes.

In springtime, the best of seasons,
When the crops and herbs are growing,
In my beautiful grove of sal trees
I utterly forgot myself.

The branches were blooming with most beautiful flowers,
The fruiting trees were like dense clouds;
Amid the trees with singing birds
I roamed, joyful, free from care.

I was with eight hundred girls,
Adorned with garlands of flowers,
Wearing various precious cloths,
Well versed in song and speech.

I sat on the bank of a pond
Filled with lotuses of various scents;
The area around, strewn with flowers,
Was filled by those well-cultivated girls.

In the middle of the water appeared
A supremely fine lotus with a thousand petals;
Its stem was lapis lazuli, its petals were diamond,
Its pericarp was pure gold.

It had a multitude of stamens of the finest fragrant jewels
And had a brilliant golden sheen:
The people were confused—
How could the sun rise at night?

Then, the night ended, from the rising sun,
Stimulating with its glow,
There emanated light and sweet sounds,
Foretelling the birth of this girl.

Then this precious girl appeared in the human world,
Pure in the best of conduct.
No deed is lost to the doer; she was the fruition
Of good actions in the past.

With dark hair, lotus-blue eyes,
A clear voice and golden complexion,
Finely clad in garlands, she emerged
From the lotus, resplendent as pure light.

Her limbs are bright, her body evenly balanced;
Her limbs are complete, her body well proportioned:
She shines like a golden statue adorned with jewels,
Illumining all directions.

The finest fragrance of sandalwood wafts from her body,
Filling the air around her;
As she speaks, with celestial sweetness,
A scent like blue lotus comes from her mouth.

Whenever she smiles,
Heavenly music plays;
This treasure of a woman should not be abandoned
To the control of the vulgar.

In the world of men no one can be found

Who is worthy to be her husband, except you,
A resplendent figure with the marks of greatness—
Therefore, please accept this girl.

For she is not short or too tall,
Not stout or too thin;
She is slender at the waist, full-breasted,
Suitable for you, with an impeccable body.

She has perfect knowledge of calculation,
Writing, symbology, and technical literature;
She has mastered all the arts and crafts
In the whole world.

She is expert in archery
And always hits her mark;
Pacifying opponents by her power of attraction,
She is ultimately successful everywhere.

All her limbs are like pure jewels;
She radiates an aura of light.
Adorned by the virtues she has accomplished,
She is fit to be your companion.

She knows the cause of all illnesses
That afflict living beings,
And she is able to cure them
By correct use of medicines.

She has mastered all the different languages
Of the people on the continent
And the variety of customary usages
Of society everywhere.

She knows the articulation of sounds
And the means of differentiation among them,
And she is expert in all
The songs and dances in the world.

She is not jealous or envious,
She is not lustful or ill-tempered;
She is taciturn, honest, and gentle,
Free from anger and harshness, very intelligent.

She is diligent, well behaved, not argumentative,
Always obedient to the worthy;

She is respectful, seeking to do whatever is good.
She will do as you ask.

She is always compassionate toward the elderly,
Toward the sick and the poor,
Toward the suffering, the blind,
And toward the helpless.

She is always thinking of the welfare of others,
And never thinks of benefit for herself;
Seeking the welfare of the whole world,
She is adorned with superior virtues of mind.

She is never careless, always mindful and aware,
Whether standing, sitting, reclining, or walking,
Whether silent or speaking;
She is always remembered and honored.

This virtuous one shines in all ways,
And is always loved by people;
None would tire of looking at her,
But she has no attachment to the world.

Respectful of spiritual friends,
She wants always to see you;
This far-seeing, uncorrupted lady has a pure mind,
Stable as the polar mountain.

Ever-adorned with her own virtues,
She has no enemies at all;
She has no peer in knowledge.
She is fit to be your bride, O prince.

“Then the prince, having entered the park, said to the maid in the presence of her mother, ‘I have set out for supreme perfect enlightenment, whereby I may gather the infinite stores of omniscience, cultivate the practice of enlightening beings for infinite eons and perfect all the transcendent ways, serve the buddhas for endless eons, uphold the teaching of all buddhas, purify all buddha-lands, perpetuate the lineages of all buddhas, develop all groups of sentient beings to maturity, stop the pains of the mundane whirl for all sentient beings, lead sentient beings to ultimate bliss, clarify the eye of knowledge in all sentient beings, strive for the attainments of all buddhas and enlightening beings, abide in the equanimity of all enlightening beings, accomplish all the stages of enlightening beings, purify all sentient beings, cultivate total giving to put an end to poverty for all sentient beings, practice transcendent giving for endless eons and satisfy all sentient beings with gifts

of food and drink, and satisfy all beggars by giving away all goods. As I practice total relinquishment, everything internal and external is to be given away—I am to give away my sons, daughters, wife; I am to relinquish my eyes, head, hands and feet, all my limbs. You will hinder my giving, you will become unhappy at the relinquishment of beloved children, you will feel much physical and mental pain, you will resent my determination to give up everything. When I cut off my limbs to give them to beggars, you will be pained and grieved. And there will come a time when I leave you to go forth into the tutelage of a buddha; at that time you will be unhappy.’ Then the prince spoke these verses to the maid:

I am going to fulfill the immeasurable ocean
Of provisions for perfect enlightenment;
Therefore, with compassion for all,
I have set forth forever for enlightenment.

For infinite eons, measureless as air,
I will purify my vow;
For endless eons I will perform the preparations
Of the initial stage of the buddhas.

I will learn the paths of transcendence
From the buddhas of past, present, and future
And perfect the path of supreme enlightenment
By the great means of unexcelled knowledge.

I will purify all
Defiled lands everywhere;
I will remove all difficulties
And evil ways from all worlds.

I will purify all beings
Who are wrapped up in afflictions, blind with delusion;
Developing them by various means,
I will bring them into the path of omniscience.

I will accomplish the unobstructed stages
And serve the buddhas for myriad eons;
Generating kindness toward the world,
I will give all gifts.

As I am engaged in giving all
To beggars who come,
Do not become depressed
Or sad or unsympathetic.

Seeing benefit for one who wants my head,
A wise person would delight in lofty conduct;
You would be tormented,
So hear my purpose and become firm.

You would be grieved at my giving
My severed hands and feet to beggars
And speak bitterly, faint and distressed;
So hear my purpose and think about it.

I will give away my prized possessions,
Even my children, yet I want you;
Hear my aim and if you do not despair,
All shall be as you wish.

“The maid replied to the prince, ‘Let it be as you say. I will do as you wish. I am at your service and will accompany you wherever you want to go. I will always stay with you and be diligent in all tasks. I will behave as you wish. I will exert myself properly and act in harmony with you.’” Then she spoke these verses to the prince:

Even if my body should be burnt to death
In the fires of hell,
I would endure it for myriad lifetimes
As your companion in practice.

Even if life after life for endless lives
My body were cut asunder,
I would endure it with a steadfast mind
If you were my husband.

Even if the mountains should crush
My head for endless ages,
I would endure it unfazed
If you became my husband.

In infinite lifetimes you may cut off
Your own limbs and give them to others;
Lead me to control of my thoughts
And make me firm in my duty.

I give you my body completely,
O prince of men;
Performing spiritual practice for myriad ages,
Give me to whoever wants me, and I will be happy.

You have set out for supreme enlightenment,
With infinite compassion for beings;
Having taken all beings into your care,
Take me in too with compassion.

It is not for enjoyment
Or wealth or sensual pleasure
That I want you, best of men, for my husband,
But to share the same spiritual practice.

You look upon all beings
With clear eyes and kind heart;
Being compassionate with undefiled mind,
You will surely become a king of sages.

As you walk along, a jewellike glow
From your footsteps remains on the earth, pure;
Endowed with the marks of greatness,
You will surely become a sovereign king in the human world.

In a dream I saw the enlightenment site
Illumined by clouds of true teaching in this kingdom;
With the buddha sitting at the foot of the best of trees,
In the company of many enlightening beings.

That exalted buddha Supreme Sun
Is like a mountain of finest rose gold;
In my dream he patted my head,
And I awoke then, full of joy.

A pure-bodied goddess named Light of Delight,
Who had been a companion in the past,
Told me the buddha was here,
Staying at the supreme site of enlightenment.

I had been thinking before that I wanted
To see the prince Lord of Glory,
And I was told by the goddess
I would see the prince soon.

Now I have seen the buddha in a dream,
And have seen you, the perfect man;
My wish is fulfilled, and I am happy;
With you now I will honor that supreme sage.

“Then the prince, having heard the name of the buddha Supreme Sun and

having thus gotten the opportunity to see the buddha, became very joyful; he showered the maid Splendor of Delight in Virtuous Conduct with five hundred jewels, gave her a shining crown of jewels, and covered her with a precious robe the color of fire blazing with jewels. And she, thus honored, neither rejoiced nor wept, nor did anything but gaze steadily at the prince with palms joined in respect.

“Then the prominent courtesan Beautiful spoke these verses to the prince:

For a long dark time I have wished
To give this girl to you;
Now this beautiful maiden
Of virtue and quality is yours.

There is no girl in the world
Equal to her, much less superior;
By virtue of her conduct, intellect, and other qualities,
She is the best of women in the world.

Born of a lotus, there is no question of her class;
She cannot be called impure.
Her mind is free from the taint of all faults;
She is capable of sharing your practice.

Her limbs are extremely soft,
Conveying the finest pleasures of touch;
The sick are instantly cured
By her touch.

The pure fragrance of her body
Excels all the finest perfumes;
All men who smell it
Become pure in conduct.

Her body shines like gold,
Undefined like a lotus;
Angry and cruel people
Become kind when they have seen her.

She speaks kindly, sweetly, pleasantly,
A delight to people who hear;
When they have heard her, the darkness of evil disperses,
And none wants to do anything bad.

Her mind is pure, her heart untainted;
There is no guile at all in her.

What she says is just what she thinks,
And thus she makes people happy.

She does not fool anyone by deceit,
Nor does she lead people on for gain;
She is modest and discreet,
Always respectful to old and young.

She is not fascinated by class
Or looks or followers.
She has no conceit or arrogance;
She is always humble toward all.

“Then the prince and the maid, with her retinue of twenty thousand girls, left the park and went to the site of enlightenment where the buddha was, to see, pay respects to, make offerings to, and attend the buddha. Going by vehicle as far as the vehicle would go, the prince got off the vehicle and approached the buddha on foot; even at a distance he saw that the buddha was serene, a sight to behold, senses tranquil, mind quiet, senses under control, like a tame elephant, his heart like a clear, still pond. When he saw the buddha, the prince’s mind became settled, and with a clear mind he developed great joy, well-being, and energy that derives from seeing a buddha. With his mind full of great joy, energy, serenity, and rapture, he paid his respects to the buddha, and together with his whole company, including the young woman, covered the buddha with five hundred thousand great jewel lotuses, and made five hundred sanctuaries of jewels for the buddha and adorned each one with five hundred thousand diamonds.

“Then the buddha, knowing the prince’s strong determination, expounded a scripture called *Lamp at the Door of the Universal Eye*, upon hearing which the prince attained ten oceans of concentrations absorbed in all principles of the Teaching: he attained ways of concentration such as those called ‘light produced from the oceans of vows of all buddhas,’ ‘path of illumination of past, present, and future,’ ‘going forth into the circle of all buddhas,’ ‘entry into the highest range of awareness of all beings,’ ‘attainment of the scope of knowledge of the causes that produce all worlds,’ ‘lamp illumining the oceans of faculties of all beings,’ ‘cloud of knowledge to save all beings,’ ‘lamp leading to the development and emancipation of all beings,’ ‘communicating the cycles of teaching of all buddhas,’ and ‘multitude of undertakings to purify the practices of universal good.’ Beginning with these, the prince attained ten oceans of concentrations absorbed in all the principles of the Teaching. The young woman attained a meditation called ‘filled with an ocean of invincible knowledge’ and became irreversible in progress toward supreme perfect enlightenment.

“Then the prince, paying respects to the buddha, left the presence of the buddha with the young woman and the rest of the company and went to his father, the king, in the city. Greeting the king respectfully, he informed him that the buddha Supreme Sun had appeared in the world and was staying in

the king's realm, having recently attained enlightenment. The king then asked the prince who had told him so, and he replied that it had been the young woman Splendor of Delight in Virtuous Conduct.

"Then the king, hearing of the emergence of the buddha, felt that he had gained a great treasure, felt that he had found the rare jewel of Buddha; he considered the sight of a buddha to be the end of the danger of falling into evil ways; he felt he had found a great physician who could heal all afflictions. He thought of the buddha as a liberator from all the sufferings of the mundane whirl, as one who leads to ultimate peace and felicity, as one who reveals the unobscured light of knowledge. He thought of the buddha as the appearance of a great torch dispelling the darkness of ignorance, and felt that he had found a spiritual guide for a world with no guide, thinking of the buddha as a leader to omniscience for the leaderless.

"Hearing of the emergence of the buddha with great joy, the king Lord of Wealth gathered together all the warriors, priests, townspeople, ministers, family priests, princes, and governors, as well as the gatekeepers and courtiers, and abdicated the throne in favor of his son Lord of Glory, who had brought the joyous news of the appearance of the buddha. Then, having crowned the prince as king, he went together with ten thousand people to the buddha, paid his respects, and sat with his retinue before the buddha.

"Then the buddha, looking at the king and the whole assembly, emitted a light from the curl of hair between his brows, a light called 'lamp of the minds of all beings,' which illumined all worlds in the ten directions, then stopped in front of all the world leaders, displayed inconceivable buddha-projections, clarified the minds of those beings who could be taught by the buddha, and then, by the inconceivable mastery of Buddha, by means of embodiment of Buddha appearing in all worlds, speaking all languages in the voice of Buddha, expounded a medium of mental command called 'unshaded lamp of meaning of all things,' which was accompanied by as many media of mental command as atoms in a buddha-land. The king Lord of Wealth, hearing of this medium of mental command, gained an immense spiritual perspective on all things. As many enlightening beings there as atoms in the continent attained the mental command of the unshaded lamp of meaning of all things. Sixty million people, freed from contaminations, were mentally liberated. Ten thousand people became dispassionate and untainted, and their objective vision of things was clarified. An immense number aspired to supreme perfect enlightenment for the first time. Infinitely many beings in the ten directions, by seeing the inconceivable mystic displays projected by the buddha, reached liberation by way of the Three Vehicles.

"The king Lord of Wealth, having gained great illumination from the Teaching, thought, 'I cannot apply myself assiduously to such a teaching or accomplish such knowledge while living at home; let me leave home to be with the buddha.' Then he told the buddha he wanted to receive the precepts from the buddha and leave home to become a mendicant. The buddha assented to this.

“So then the king and ten thousand of his people left home to follow the buddha. Not long after leaving home, he accomplished the mental command of the unshaded lamp of meaning of all things, along with its subsidiaries, and attained that many concentrations. He also attained ten mystic knowledges of enlightening beings and plunged into infinite oceans of analytic knowledge. He also attained a purity of body called ‘unhindered sphere of action’ in going to see the buddhas of the ten directions. He received the teaching of the buddha, preserved it, and preached it, having become a great spiritual preacher and a practitioner of the teaching. By the power of attainment of mystic knowledge, he pervaded the whole world, appearing to people according to their mentalities, telling them of the emergence of the buddha, illuminating the nature that produces all buddhas, explaining the accomplishment of the past practices of the buddha, praising the miraculous power of the buddha, supporting the buddha’s teaching.

“As for the new king, the son of Lord of Wealth, on that very day, the time of the full moon, he obtained the seven treasures of kingship. As he was sitting in the upper palace surrounded by a group of women, there appeared a great disc called ‘unobstructed momentum,’ adorned with a hundred thousand jewels, made of gold, shining all over, perfectly formed. There also appeared a great elephant named Diamond Mountain Blaze. There also appeared a horse named Swift As the Wind in the Mountains. There also appeared a great jewel called ‘supreme cluster of sunlight.’ There also appeared the young woman Splendor of Delight in Virtuous Conduct, to be his treasure of a wife. There also appeared a treasurer named Mass of Abundant Wealth. There also appeared a military leader, the seventh treasure, called Untainted Eye. Endowed with these seven treasures, he became king, sovereign, ruler of the four continents, just, commander of the law, victorious, with the power and vigor of the people. He also had a full thousand sons, strong and valiant, destroyers of enemy armies. Under his just rule the earth was free from war, free from evil, free from calamity, prosperous, peaceful, pleasant, and well populated.

“In each of the eighty-four thousand main cities on the continent, he had five hundred sanctuaries built, complete with all the finest features, equipped with all utensils, supplies, and facilities, adorned with gardens, buildings, promenades, and delightful groves. In each sanctuary he also had buddha-memorials built, high and wide, adorned with many arrays of jewels. And he invited the buddha Supreme Sun to all those cities, where he presented the buddha with inconceivable offerings of all kinds. The miracle of the entry of the buddha into the cities fostered virtue in innumerable people, and all those with disturbed minds attained tranquillity, while those with calm minds developed the intense joy of seeing the buddha; those who were full of joy attained purity of will for enlightenment, while those whose will for enlightenment was pure developed great compassion; those of goodwill became involved in the quest for all buddha-teachings, while those who knew the principles of the buddha-teaching set their minds to meditation on the intrinsic nature of all things; those who had realized the equality

of things set their minds on realizing the equality of past, present, and future; those who had attained the scope of knowledge of past, present, and future entered into the light of knowledge of the succession of all buddhas, while those who had entered the knowledge of various manifestations of buddhas set their minds on the salvation of all sentient beings; those engaged in the salvation of all beings vowed to complete the path of enlightening beings, while those who had realized the equanimity of the path generated the light of knowledge to bring forth the cycles of teaching of all buddhas; those who were ready for the guidance of the ocean of teachings set their minds on pervading the network of all lands with their own bodies, while those who realized the equality of lands undertook to know the faculties of all sentient beings, and those engaged in consideration of the faculties of all sentient beings in accord with their inclinations purified the determination to reach omniscience. Entering into the fulfillment of such benefits for such people, the king Lord of Glory had the buddha Supreme Sun enter all the cities, to develop and guide those people by the inconceivable vision of the miracles of the Buddha.

“Now, who do you think that prince Lord of Glory was? You should see him as none other than this buddha Shakyamuni, who at that time was a prince named Lord of Glory, who attained kingship, and was on good terms with the buddha Supreme Sun. And who do you think the king Lord of Wealth, father of Lord of Glory, was? You should see him as none other than the buddha Jewel Flower Light, who at that time was a king named Lord of Wealth, who attained supreme perfect enlightenment at an enlightenment site symbolized by reflection of the moon and expounded the Teaching surrounded by as many enlightening beings as atoms in untold buddha-lands in a world called Shining Lamp of the Aura of Buddha in a world system called Family Born of a Diamond Reflecting Past, Present, and Future in the center of an ocean of worlds called Multitude of Reflections in the Space of the Cosmos of Realities, which was to the east past as many oceans of worlds as atoms in a world. Furthermore, that ocean of worlds, Multitude of Reflections in the Space of the Cosmos of Realities was purified by that buddha Jewel Flower Light in the course of his past practice as an enlightening being, and all the past, present, and future buddhas in that ocean of worlds were ripened for supreme perfect enlightenment by that buddha Jewel Flower Light as he carried out the practice of enlightening beings.

“Now then, who do you think was the queen Lotus Born in that time, mother of the prince Lord of Glory, foremost of the eighty-four thousand women? You should see her as none other than Lady Maya, mother of the Blessed Buddha, progenetrix of the enlightening being Vairocana, established in unobstructed liberation of universal light, direct witness to the appearance of the countless multitude of all buddhas, who knows the manner of manifestation of birth of all enlightening beings.

And who do you think was the great courtesan Beautiful? You should see her as Sunetra, wife of Dandapani of the Shakya clan, who is my mother.

And who was her daughter, Splendor of Delight in Virtuous Conduct? You should see her as me.

“Who do you think were the retinue of the king Lord of Wealth? They were these enlightening beings seated here in this assembly, guided by the Buddha to the fulfillment of the vows of universally good action, with a body reflected in all worlds, mind unadulterated and unfragmented in all concentration states of enlightening beings, eyes seeing the being and countenance of all buddhas, ears hearing the utterances of all buddhas, breath in control of all spiritual stations, voice going to all buddha-lands, the body of an enlightening being ceaselessly going to the audiences of all buddhas, entering the network of all places by production of embodiments suitable to develop and guide according to the mentalities of those to whom the enlightening beings appear, arriving at fulfillment of the vows of practice of universal good unbroken throughout the ages.

“The king Lord of Glory and I, furthermore, attended the buddha Supreme Sun as long as he lived, providing him with the necessities of life. After that buddha passed away entirely, a buddha named Pure Body emerged, in that same world, and we honored and served him. After that we served, in succession, buddhas named Moon Reflecting Knowledge in All Limbs, King of Golden Light, Adorned with Marks of Greatness, Moon Blazing with a Web of Brilliant Light Beams, Paragon of Observant Knowledge, King Illumined with Great Knowledge, Adamantine Energy, Invincible Power of Knowledge, All-Observing Knowledge, Cloud of Pure Light, Crown Blazing with Lights of Knowledge, Banner of Lights of Virtue, Energy of the Sun of Knowledge, Limbs Like Blooming Jewel Lotuses, Lamp of Felicity, Radiance of Multitudes of Rays of Knowledge, Moon Shining Everywhere, Powerful Lion Illumined by Universal Knowledge, Moon of Cosmic Mind, Reflection in the Spacelike Mind of Beings, Tranquil and Well Balanced, Ubiquitous Sound of Silence, Cluster of Images in a Network of Light Rays of Stable Knowledge, Radiance of the Mountain of Immortality, Thunder of the Ocean of Truths, Crown of Light in the Sky of Buddhas, Moon of Light Beams, Face of Complete Knowledge, Luster of Flowers of Pure Knowledge, Glorious Light of a Mountain of Jewel Flowers, Light of Myriad Stars of Virtue, Knowledge Emerging from the Heights of Concentration, Jewel Moon, Circle of Flames, Sublime Jewel Radiance, Unhesitating in Practice of Universal Knowledge, Blazing Lamp Topped with a Sea of Flames, King Proclaiming the Mansion of Truth, Famed for Peerless Virtue, Moon Reflecting Past Vows, Lamp of Meaning with Spacelike Knowledge, Lord of the Sky, Born of Truth, King Filled with Shining Light, Paragon of Spirituality, Chief in Knowledge, Lotus in the Ocean of Truth. Beginning with these, there were sixty decillion buddhas in that world whom we honored, served, and provided with food and clothing, medicine and furniture.

“The last of those sixty decillion buddhas was one named Energy Born of Great Zeal for Truth. When that buddha came to town, I, as wife of the king, together with my husband, made all kinds of offerings and then heard

an exposition of the Teaching from the buddha called 'lamp produced by the emergence of all those who arrive at Thusness,' on hearing which I attained the eye of knowledge, and attained this enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings.

"Cultivating this liberation for as many eons as atoms in one hundred buddha-lands, carrying out enlightening practice with the enlightening being Vairocana, I associated with countless buddhas during those many eons. In an eon I might serve one buddha or two, up to an inexpressible number of buddhas; some eons I served as many buddhas as atoms in a buddha-land. Yet never did I know the size of the enlightening being's body or what it looked like; nor did I know the enlightening being's physical, verbal, or mental actions, nor his knowledge and vision, his range of knowledge, or his realm of concentration of knowledge. As for those who, seeing the enlightening being carrying out the practice of enlightening beings, developed pure faith through various associations, all of them were taken care of by the enlightening being by various worldly and transmundane means, and became associates of the enlightening being. Associating with the enlightening being as he carried on enlightening practice, they never regressed on the way to supreme perfect enlightenment.

"Having attained the enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings when I saw the buddha Energy Born of Zeal for Truth, as I cultivated this liberation along with the enlightening being for as many eons as atoms in a hundred buddha-lands, I propitiated, served, and attended all the buddhas who emerged in those ages and heard, took up, and remembered their teachings; and I attained this liberation from all those buddhas, by various methods, by various enunciations of principles and systems of scriptures, by various bodies of liberation, by various doors of liberation, by various liberative meditations and procedures, by various ways of access, by entry into various oceans of buddha-lands, by various visions of oceans of buddhas, by entry into various buddhas' assemblies, by various paths following the oceans of vows of enlightening beings, by carrying out various paths following the oceans of vows of enlightening beings, by carrying out various practices of enlightening beings, by accomplishing various practices of enlightening beings, by various manifestations of the scope of the endeavor of enlightening beings: yet I still did not enter the enlightening being's universally good liberation. Why? Because the ways of liberation of the universally good enlightening beings are infinite as space, infinite as the thoughts of all sentient beings, infinite as the ocean of time periods of past, present, and future, infinite as the ocean of places, infinite as the ocean of structures of the cosmos; indeed, the ways of liberation of the universally good enlightening beings are equal to the sphere of buddhahood.

"For as many eons as atoms in a buddha-land I gazed at the enlightening being, never tired of seeing him. Just as countless illogical thoughts and illusions rise in the minds of a woman and man full of passion when they get

together, as I watched the body of the enlightening being, in every moment of consciousness I perceived infinitely various indications from each of his pores—the range of world systems, their various foundations, various conjoining arrangements, various configurations, various mountain ranges, various arrays of the ground, various arrays of clouds in the sky, various names and numbers of eons, emergence of various buddhas and formation of lineages of buddhas, various adornments of enlightenment sites, various occult powers involved in the buddhas' teaching procedures, various arrays of buddhas' audiences, various enunciations of scriptures, productions of various vehicles of emancipation, and various manifestations of pure light, the like of which I had never seen before. By ceaseless effort, from each of his pores I saw in each moment of consciousness infinite oceans of buddhas, various adornments of enlightenment sites, various mystic operations of the Teaching, and various miraculous proclamations of scriptures. From each of his pores I saw, in each moment of consciousness, infinite oceans of beings, various houses, gardens, mountains, palaces, rivers, seas, and dwellings, various physical bodies, various goods, various actions and efforts, and various forms of development of faculties. From every one of his pores infinitely various ways of entering past, present, and future became perceptible; infinitely various oceans of vows of enlightening beings were purified, infinite oceans of differences of the practices of the stages of enlightening beings became perceptible, the infinitely various purities of the transcendent ways of enlightening beings became perceptible, infinitely various oceans of past efforts of enlightening beings became perceptible, infinitely various oceans of ways of purifying buddha-lands became perceptible; infinitely various oceans of the universal love of enlightening beings, oceans of universal love for all beings, and oceans of heroic efforts to develop and guide all beings descended into the world, infinite oceans of the universal compassion of enlightening beings arose, infinite oceans of the great joy of enlightening beings grew, and in every moment of consciousness infinitely various oceans of efforts to take care of all sentient beings were accomplished.

“In each moment of consciousness through those eons numerous as atoms in a hundred buddha-lands, I perceived oceans of principles of the Teaching from each pore of the enlightening being, and never reached the end, even though I did not go into what I had already gone into, and did not attain what I had already attained. This I did by going into the ocean of various ways of liberation of the enlightening being, even when he was the prince Siddhartha in the royal palace surrounded by women; I perceived infinitely various oceans of principles of past, present, and future through each of his pores, by penetrating the oceans of ways into the realm of reality.

“I only know and have attained this enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings. How can I know the practice, tell of the qualities, or show all the oceans of virtue of the enlightening beings who have gone into the infinitely various oceans of liberative means, who purposely appear physically like all beings, who appear to act in accord with the mentalities of all beings, who emanate

infinitely various appearances from all their pores, who realize the purity of essence and nature of all bodies, who are free from discriminatory thought because of awareness of the spacelike quality of the nature of beings, whose intellect reaches everywhere with certain discernment, occupied with spiritual powers equal to those who arrive at Thusness, who produce miraculous displays of infinite spheres of liberation, who have mastered the state where they can enter the vast cosmos of realities in a thought, who roam freely in the ocean of liberation of the all-sided stage of all truths?

“Go to Lady Maya, mother of the enlightening being, who is sitting on a great jewel lotus seat near the Blessed Vairocana. Go ask her how enlightening beings become undefiled by the taint of worldly things while they are carrying out the practice of enlightening beings, how they become unflagging in serving all buddhas, how they become undeviating from the ends of the actions of enlightening beings, how they become free from all hindrances to entry into the liberations of enlightening beings, how they become unfixed to all states of enlightening beings, how they come into the presence of all buddhas and do not stop their efforts to take care of all sentient beings, do not cease enlightening practice for all time, do not regress from the undertaking of the Great Vehicle of universal enlightenment, and do not become discouraged in maintaining and increasing the roots of goodness in the world.”

Then, by the empowerment of Buddha, Gopa spoke these verses illustrating this way of liberation:

Those who see the best of people
Engaged in the practice of perfect enlightenment
All go to join him,
Be they friendly or inimical.

I remember as many eons as there are atoms
In a hundred lands;
There was an excellent world of outstanding light,
With an age of supreme magnificence.

In that age, in that world,
Were sixty decillion buddhas;
The last of them, best of sages,
Was a lamp of the world, Spiritual Paragon.

At the time of that buddha's demise
There was a glorious king
Who had conquered all enemies,
A king of kings with unobstructed knowledge.

He had five hundred sons
Who were heroic, brave, and handsome,

Physically perfect and pure,
Adorned with unexcelled splendor.

The king and his sons had faith in Buddha
And made great offerings to the enlightened;
They always followed the true teaching
And were unshakable in application of its practice.

The king had a brilliant son,
A pure being,
Adorned with the thirty-two
Marks of a great man.

Giving up his kingship, he left home
Together with five million people;
Having gone forth, he worked with firmness and energy
To preserve the teaching of the Buddha.

There was a city full of trees,
Best of a billion cities;
There was a forest there of various trees,
Quiet and most beautiful.

There the king's son sojourned,
Experienced, intelligent, clear-minded;
He elucidated the Buddha's teaching
To purify the spirit of defiled beings.

Gathering wise people, he entered the city,
Composed, of noble mien and serene appearance,
His gaze steady, mindful, aware,
His action profound, walking steadily.

There was an excellent town, Banner of Joy,
And a grandee there named Resounding Fame;
I was his beloved daughter,
Named Shining Light, more beautiful.

I saw the shining prince and his retinue
As I stood in the door of my house;
He was handsome, with the marks of greatness,
And I became very happy on seeing him.

When he passed my door,
I put a pearl in his bowl;

Then, taking off all my jewelry,
Full of love I gave it to him.

With an impassioned heart
I made a gift to that enlightening being,
And for two hundred and fifty eons
Did not fall into evil states.

I was born among celestials,
Or as a human princess,
And in endless forms
I always saw the prince.

Then I was born to a courtesan,
Saw the prince and fell in love,
Made myself known to him,
And became his obedient wife.

He and I together made offerings
To the sage Supreme Sun with pure faith,
And having seen that buddha,
I was inspired to seek supreme enlightenment.

During that eon sixty decillion
Buddhas emerged in the world:
The last of those buddhas
Was Energy of Zeal for Truth.

Then my objective eye was clarified
And I became aware of the essence of things;
My continuous errant conceptions were silenced,
And I attained this illumination thenceforth.

After that I observed the stage
Of concentration of enlightening beings;
In a mental instant I see unthinkable
Oceans of lands in the ten directions.

And I see in all directions
Various pure worlds, infinitely wondrous;
Seeing them, my mind does not cling to them,
Nor is it repelled by defiled lands.

I also see the enlightenment sites in those lands
And all the buddhas there,
And I behold in one thought
Their measureless oceans of light.

In the same way I see their oceanic congregations
In an instant of awareness, unimpeded,
And know all their concentrations,
And all their immeasurable liberations.

I also keep their myriad practices in mind,
And penetrate all the principles of the stages;
And in each and every instant I enter
Into the countless oceans of their vows.

Observing the body of the True Man for endless eons
And carrying out his practice,
I have never seen an end to the mystic projections
Emanating from his every hair.

And I see oceans of lands beyond number
On the tip of a single hair,
With their masses of air and water, fire and earth,
On various foundations, with different forms,
And diverse patterns of structure,
Of various types, according to distribution of elements,
With an endless variety of adornments.

I see each of the untold realms
In the measureless oceans of lands,
And I see the buddhas therein
Guiding people by articulating truth.

I do not understand his activities,
His speech, his mind, or its action,
Or his mystic powers and miracles, or great sublime practice,
Though I have been working at this for eons.

Then Sudhana paid his respects and took leave of Gopa.

Maya

Then Sudhana, turning to go to Lady Maya, having attained knowledge from investigation of the sphere of buddhahood, thought to himself, "How can I meet, associate with, and learn from spiritual benefactors whose senses are detached from all worlds, who do not abide anywhere, whose bodies are beyond all attachments, who have set out on the unimpeded path, who have purified the spiritual body, who skillfully project bodily forms by the illusion of physical action, who observe the world as being within the illusion of knowledge, who are physical embodiments of vows, whose bodies are made of mind by the power of Buddha, whose bodies are not born and do

not perish, whose bodies are neither real nor unreal, whose bodies neither come nor go, whose bodies neither become nor disintegrate, whose bodies are of one form which is formless, whose bodies are nondual and freed from attachments, whose bodies have no resting place, whose bodies have no extinction, whose bodies are like reflections and have no difference, whose bodies are like dreams in action, whose bodies are like images in a mirror, whose bodies stand tranquilly everywhere equally, whose bodies are emanations pervading all directions, whose bodies are continuous through past, present, and future, whose bodies are neither physical nor mental and are indivisible, whose bodies are beyond the range of vision of all worldlings, whose secret being can only be known to the vision of the eye of universal good, whose realm of action is unobstructed like space?"

As he was engaged in such thoughts, a city goddess named Jewel Eyes, surrounded by a group of sky goddesses, showed herself in the sky, her body adorned with various adornments, holding a basket of celestial flowers of many shapes and colors, and spoke to Sudhana in these terms as she scattered them before him: "You should guard the city of mind, by not dwelling on enjoyment of mundane objects. You should adorn the city of mind, by concentrating on the ten powers of the enlightened. You should clean the city of mind, by getting rid of jealousy, envy, and guile. You should extinguish the burning of the city of mind, by meditating on all truths. You should expand the city of mind, by increasing the flow of great energy in preparing for omniscience. You should protect the dwellings, storehouses, and facilities of the city of mind, by command of the vast spiritual palace of all concentrations, attainments, meditations, and liberations. You should illumine the city of mind, by absorbing universal transcendent wisdom in the assemblies gathered around all buddhas. You should make the city of mind firm, by putting the paths of means produced by all buddhas into the city of your own mind. You should build strong walls about the city of mind, by purification of mind in carrying out the vow of practice of universal good. You should make the city of mind invincible and impregnable, by being invulnerable to all afflictions and bad influences. You should light up the city of mind, by illumining all beings with the knowledge of the enlightened. You should irrigate the city of mind, by receiving the clouds of teaching of all buddhas. You should firmly brace the city of mind, by absorbing into your own mind the oceans of virtues of all buddhas. You should broaden the city of mind, by suffusing all beings with great love. You should provide shelter, by producing the shield of all good ways in the vast canopy of the Teaching. You should water the city of mind, by feeling great compassion for all beings. You should open the doors of the city of mind, by giving of yourself and giving goods to all beings. You should purify the city of mind, by turning away from passion for ephemeral things. You should make the city of mind steadfast and strong, by excluding all unhealthy elements from your body-mind continuum. You should energize the city of mind, by maintaining the energy to produce the provisions for omniscience. You should illuminate the city of mind, by the illumination of recollection

of the spheres of the buddhas of past, present, and future. You should know how to stock the city of mind, by examination, learning, and higher knowledge of the various doors of truth in the scriptures of the cycles of teaching of all buddhas. You should know how to govern the city of mind, by showing all beings the path of entries into omniscience in various ways. You should know how to support the city of mind, by perfection of accomplishment of the vows of all buddhas of past, present, and future. You should know how to increase the power to provide for the city of mind, by increasing the great stores of virtue and knowledge from all realms of truth. You should know how to emanate light throughout the entire city of mind, by higher knowledge of the science of stripping away defilements from the minds, senses, and interests of all sentient beings. You should know how to control the city of mind, by embracing all the principles of the realm of reality. You should make the city of mind light, by the light of mindfulness of all buddhas. You should know the essence of the city of mind, by penetrating the principle of nonsubstantiality of all things. You should observe the illusoriness of the city of mind, by going to the spiritual city of omniscience.

“By thus purifying the city of mind, an enlightening being can produce all good. Why? Because no obstacles stand before an enlightening being whose mind-city is thus purified—no obstacles to seeing buddhas, or obstacles to hearing the Teaching, or obstacles to serving buddhas, or obstacles to efforts to save sentient beings, or obstacles to purifying buddha-lands. Spiritual friends are easily perceptible to an enlightening being looking for spiritual friends when the mind is free from obstacles; and omniscience for enlightening beings comes through the help of spiritual friends.”

Then a goddess, Spiritual Lotus, surrounded by innumerable goddesses radiant with modesty and beauty, came forth from the enlightening site praising Lady Maya and stopped in the sky in front of Sudhana, each goddess emanating webs of light of many jewel colors, colors of pure flames of incense of many fragrances, colors soothing the mind, colors increasing the flow of joy in the mind, colors cooling the fever of the body, colors showing physical purity, webs of light produced by the motion of unattached, unimpeded bodies. Illumining a multitude of lands, revealing to Sudhana the forms of all buddhas everywhere, the lights then circled the whole world and descended into Sudhana's head, and from his head entered into all of his pores.

As soon as the light rays of the goddesses touched Sudhana, he acquired an eye called ‘dispassionate light,’ with which no darkness can coexist; he acquired an eye called ‘unobscured,’ whereby he saw the essence of beings; he acquired an eye called ‘dispassionate sovereign,’ whereby he viewed the sphere of essence of all phenomena; he acquired an eye called ‘pure state,’ whereby he viewed the nature of all lands; he acquired an eye called ‘shining light,’ whereby he viewed the reality body of those who arrive at Thusness; he acquired an eye called ‘universal light,’ whereby he viewed the inconceivable perfection of the physical embodiment of those who arrive at Thusness; he acquired an eye called ‘unobstructed light,’ whereby he viewed

the becoming and disintegration of worlds in all universes; he acquired an eye called 'total illumination,' whereby he observed the manner of extraction of the principles of the scripture in the teachings of all buddhas; he acquired an eye called 'universal scope,' whereby he viewed the infinite variety of mystic powers used by buddhas to guide beings; he acquired an eye called 'all-seeing,' whereby he observed the emergence of buddhas in all lands.

Then a supernatural being named Fine Eye, doorkeeper of the hall of assembly of enlightening beings, at the head of ten thousand supernatural beings, together with his wife and son and clan, sprinkled Sudhana with flowers of various colors and pleasant fragrances, and said, "An enlightening being imbued with ten qualities can approach all spiritual friends. What are these ten? A pure mind free from guile and deceit; great compassion taking in all beings as a whole; meditation on the unreality of self-existence of all beings; the willpower to proceed unswervingly toward omniscience; the power of attention to the spheres of all buddhas; clear perception of the purity of essence of all phenomena; great kindness to all beings as a whole; the light of knowledge that dissolves all barriers; the great body of teachings that acts as a shield against the miseries of the mundane whirl; the eye of knowledge of all currents of reality, directed toward the path of spiritual friends.

"Having attained these ten things, enlightening beings can approach all spiritual friends; and by observation through ten ways of concentrated meditation they can come face to face with all spiritual friends. What are the ten? Meditation on the purity of the sky of reality; meditation viewing the ocean of all realms; meditation without discrimination or thought of any objects; meditation on the appearance of the multitudes of buddhas of all realms; meditation on the multitude of virtues of omniscience; meditation with every thought constantly on spiritual friends; meditation on the virtues of all buddhas deriving from spiritual friends; meditation on being with all spiritual friends forever; meditation on always going to all spiritual friends everywhere equally; meditation devoted to tireless application of the techniques of all spiritual friends. The enlightening being who has accomplished these ten kinds of concentrated meditation comes face to face with all spiritual friends and attains a liberation through concentration called 'enunciation of the teachings of all buddhas by spiritual friends,' practicing which the enlightening being realizes the indivisible sameness of all buddhas and finds spiritual friends everywhere in contact."

Having been told this by the supernatural being, Sudhana looked up to the sky and said, "Bravo, O noble one, sympathetic one; you are trying to help me and show me spiritual friends. Tell me, in the right way, how to proceed; where should I go? Where should I search? What should I meditate on to see spiritual friends?"

The supernatural being said, "One may go into the presence of spiritual friends by an attitude of universal respect, by mental focus on remembering spiritual friends in all things, by concentration speeding everywhere by

dreamlike speed of mind, by realizing mind and body as like reflections."

Then Sudhana, practicing as he had been taught by the supernatural being Fine Eye, saw a great jewel lotus spring up from the ground in front of him. In the heart of the lotus he saw a tower called 'chamber containing the cosmos,' beautifully made of gold and jewels. Inside the tower he saw a lotus calyx throne made of wish-fulfilling jewels, set on jewel figurines of the chiefs of all realms of being, arrayed with many kinds of precious adornments and bells which emanated sounds telling of the principle of universal love, the names of the buddhas of past, present, and future, the teachings of all buddhas, and the vows of all enlightening beings. It was also arrayed with rows of jewels which reflected the manifestations of buddhas and the succession of births of all buddhas of past, present, and future, rows of radiant jewels showing the lights of the activities in all buddha-lands throughout space and the effecting of all miracles, emanating the auras of light of all buddhas, emanating apparitions like the chiefs of all worlds making offerings to buddhas, and jewels filling the cosmos in every moment with the mystic projections of the universally good enlightening being. Every object on the throne of inconceivable qualities emanated celestial eulogies of the enlightened. The throne was also surrounded by an inconceivable number of seats arrayed with jewels.

Sudhana saw Lady Maya sitting on that throne, her physical form transcending all in the triple world, having gone beyond all states of being; facing all beings, appearing according to their mentalities; unstained by any world, being made of myriad virtues; in the likeness of all beings, appearing in such a way as to please all beings; adapted to develop and guide all beings, descending into the presence of all beings; appearing continuously to beings at all times like the sky, appearing to all beings to be permanent; not going anywhere, not passing away from all worlds, not coming anywhere, not coming into existence in any world; unoriginated, absorbed in the equanimity of nonorigination; unextinguished, involved in the affairs of all worlds; not real, having attained suchness; not false, appearing in accord with the world; not in motion, being divorced from death and birth; not annihilated, because of the nonannihilation of the nature of reality; undefinable, being beyond any manner of speaking; uniform, her auspicious characteristics issuing from indefinability; like a reflection, appearing according to the minds of all beings; like magic, made of the magic of knowledge; like specks of light, moment to moment sustained by the thoughts of beings; like a shadow, bound to all beings by commitment; dreamlike, appearing to beings according to their mentalities without being mixed up; reaching throughout all universes, being in nature pure as space; issuing from universal compassion, engaged in the protection of the community of beings; issuing from the door of nonobstruction, pervading the cosmos in each instant; infinite, dwelling in all worlds without defilement; measureless, transcending all manner of verbal expression; nondwelling, manifesting to guide all beings; unfixed, appearing magically in the body of a living being; not really

existing, made by the magic of aspiration; unsurpassed, being beyond all worlds; unreal, being a manifestation of tranquillity; unproduced, connected to beings according to their acts; like a wish-fulfilling jewel, fulfilling the commitment to satisfy the wishes of all beings; without discrimination, based on the thoughts of all beings; beyond conception, unknowable to all beings; based on resolve, never leaving the mundane; pure, nonconceptual like Thusness.

In this form did Sudhana see Lady Maya, manifesting a physical body that was not form, being a reflection of form; not feeling, being the ultimate cessation of painful feelings of the world; outside the thoughts of all beings, but appearing in their thoughts; issuing from the unfabricated nature of reality, detached from illusory action; transcending the sphere of discriminatory consciousness, born of the knowledge of vows of enlightening beings; having no intrinsic essence, being beyond the range of all verbal expression; free from the burning of the mundane whirl, having arrived at the state of supreme coolness of the reality-body—she was appearing physically to beings in accord with their minds by mastery of their minds, appearing in forms resembling all beings but superior to the physical forms of all beings. Some beings saw her in the form of a devil woman, with a form superlative among devil women; some saw her in forms superlative among the goddesses of various heavens; some saw her in forms superlative among the females of the various kinds of beings; some saw her in the form of a most beautiful human princess.

Then Sudhana, emptied of notions of the forms of all beings, penetrating the minds of other beings, saw Lady Maya in the minds of all beings, her virtue sustaining all beings, her body an accumulation of the virtues of omniscience; she was engaged in nondiscriminatory perfect giving, impartial toward all beings, having united all beings in the fellowship of universal compassion; she had set out to actualize the virtues of all buddhas; she had entered the ocean of all ways of tolerance; her mind was expanded with a flood of energy of omniscience; she was indefatigable in clarification of all spheres of truth; she was adept in meditation on the essence of all things; her mind was accomplished in all branches of meditation; she was engaged in all branches of meditation without confusion and had perceived the unique sphere of meditation of those who arrive at Thusness; she was intent on various meditations to evaporate the ocean of afflictions of all beings; she knew how to analyze the teachings of all buddhas; she had the wisdom to consider all the designs of reality; she gazed tirelessly on all buddhas; she ceaselessly observed the succession of buddhas of past, present, and future; she faced the door of vision of all buddhas; she knew the variety of techniques to perfectly accomplish the path of attainment of all buddhas; she coursed in the space of all who realize Thusness; she knew how to take care of all beings; she appeared in an infinite variety of reflections to develop and guide beings according to their mentalities; she comprehended the variety of purities of all buddha-bodies; she had vowed to purify all lands; she had perfected the vow to guide all beings to ultimate liberation; her mind pervaded the spheres

of all buddhas with respect; she had the energy to produce all the miracles of enlightening beings; she had purified the supreme spiritual body; she manifested infinite physical bodies; she crushed the power of all demons; she was imbued with the power of great roots of goodness; with intellect born of the power of truth she perceived the power of buddhas; she had perfected all powers of mastery of enlightening beings; she was flooded with the power of omniscience; her wisdom was illumined by the lightning of the knowledge of all buddhas; her knowledge contemplated the infinite ocean of minds of beings; she comprehended the myriad mentalities of beings; she was expert in knowledge of the differences in faculties of others; she was skilled in knowledge of the differences in interests of infinite beings; her body pervaded infinite oceans of lands in the ten directions; she was expert in knowledge of the differences in all worlds; she was skilled in the means of knowing the junction and disjunction of all lands; she saw throughout all realms by knowledge; she was aware of all times; she bowed to all buddhas; her mind was directed toward reception of the ocean of all buddha-teachings; she was engaged in accomplishing fulfillment of all qualities of buddhas; her intellect was applied to the production of all the provisions for enlightenment; she boldly considered and carried out all the undertakings of enlightening beings; she had completed all the elements of development of the will for enlightenment; she was engaged in protecting all beings; she undertook to be the mother of all enlightening beings and buddhas.

Beginning with these, Sudhana saw Lady Maya in as many ways as atoms in the continent: seeing her, he magically made his body as extensive as Lady Maya, and with this omnipresent body bowed to the ubiquitous Maya. As he was bowing, an infinite variety of concentrations entered into him. Observing those concentrations, making them externally undetectable, cultivating them, mastering them, remembering them, making them all-pervasive, expanding them, watching them, increasing them, accomplishing them, and fixing their impression, he rose from those concentrations and circled Lady Maya, her retinue, her abode and seat, and then stood respectfully before her and said, "Noble one, Manjushri inspired me to seek supreme perfect enlightenment and directed me to attend spiritual benefactors. So I have been approaching spiritual friends, benefactors, and in the course of doing so I have come to you. Now please tell me, noble one, how an enlightening being may achieve omniscience while carrying out the practice of enlightening beings."

She said, "I have attained an enlightening liberation, 'magical manifestation of knowledge of great vows.' Imbued with this liberation, I am the mother of all the enlightening beings in their final existence in all the worlds in this world-ocean where Vairocana Buddha's miraculous manifestation of birth as an enlightening being in the final existence takes place. All those enlightening beings grow in my belly and come forth from my right side. So here too in this great city of Kapilavastu, as wife of the king Shuddhodana, I became the mother of the enlightening being Siddhartha, by the great inconceivable miracle of the birth of an enlightening being.

"At that time I was in the house of king Shuddhodana, and when the time of the enlightening being's descent from the heaven of contentment had arrived, from every pore the enlightening being emanated as many rays of light as atoms in untold buddha-lands, arrayed with the qualities of the birth of all enlightening beings, known as the light originating from the qualities of birth of all buddhas; those rays of light illumined the whole world, then descended on my body and entered into every pore of my body, beginning with my head. As soon as those light rays of the enlightening being, with various names, emanating magical projections of the various miracles attending the birth of an enlightening being, had entered me, they caused the spheres of light at the front of the enlightening being's light rays to be manifest in my body, and the supernal manifestations of miracles attending the birth of all enlightening beings were visible. And as soon as those light rays of the enlightening being had entered my body, I saw all the enlightening beings whose birth-miracles were shown in the spheres at the front of the enlightening being's light rays, as they sat on the Buddha's lion throne at the site of enlightenment, surrounded by congregations of enlightening beings, honored by the leaders of the worlds, turning the wheel of the teaching. I also saw all the buddhas with whom those buddhas associated as they carried out enlightening practices in the past. I also saw mystical projections of their initial inspiration, attainment of enlightenment, turning of the wheel of the teaching, final extinction, and the pure arrays of all buddha-lands, as well as the multitudes of emanations of those buddhas pervading the cosmos in each moment of consciousness. When those rays of light of the enlightening being entered my body, my body outreached all worlds, and my belly became as vast as space, and yet did not go beyond the human physical size. The supernal manifestations of the enlightening beings' abode in the womb everywhere in the ten directions all appeared in my body.

"Upon the appearance in my body of the furnishings of the enlightening being's abode in the womb, the enlightening being, together with as many enlightening beings as atoms in ten buddha-lands, all with the same vow, the same practice, the same roots of goodness, the same state of liberation and the same stage of knowledge, adept at the same mystic projection, having accomplished the same endeavor, adept at the same practice, having purified the same spiritual body, able to assume an infinite variety of physical forms, expert in the projection of the endeavors of universally good enlightening beings, respectfully attended by chiefs of all worlds, descended from the heaven of contentment by the great miracle of enlightening beings; appearing to pass away from all heavens of contentment, appearing to become regenerated in all worlds, from each heaven of contentment to early existence, following skill in means of developing inconceivable numbers of sentient beings to maturity, alerting all intoxicated, deluded beings, detaching from all attachments, emanating a great network of light beams dispelling the darkness from all worlds, stopping all evils and miseries, putting an end to all hellish ways of being, making all beings aware of their past deeds, rescuing all beings, appearing in the presence of all beings, he

descended from the heaven of contentment with his retinue and entered my belly.

“Once all of them were in my belly, they walked around in strides as big as a billion-world universe, even as big as worlds as numerous as atoms in untold buddha-lands. Also all the untold congregations of enlightening beings at the feet of all buddhas in all worlds in the ten directions entered my belly in every moment of thought to see the miracle of the enlightening being’s dwelling in the womb. The chief gods of all the heavens also came to the enlightening being in the womb, to see and honor him, to listen to the Teaching and hear his discourse. Yet even though it took in all those multitudes, my belly was not enlarged, nor did this body of mine become any more than a human body. Yet it received so many multitudes; and all the celestials and humans saw the various pure arrays of the enlightening beings’ surroundings. Why was this? Because of the development of this enlightening liberation of the magic of knowledge of great vows.

“Just as I received the enlightening being in my belly in this world, so did I likewise do so in all worlds in the billion-world universe, and with this same miraculous manifestation; yet this body of mine is neither dual nor nondual, neither single nor multiple; this is because of the development of this enlightening liberation of the magic of knowledge of great vows. And just as I was the mother of this buddha Vairocana, so was I the mother of infinite buddhas before. Whenever an enlightening being was spontaneously born in the calyx of a lotus, there I became a lotus-pond goddess and received the enlightening being, and the world recognized me as the progenetrix of the enlightening being; in whatever buddha-land an enlightening being appeared, I became an enlightenment-site goddess there: thus in whatever ways enlightening beings manifested birth in the world in their final existence, in so many ways did I become the mother of the enlightening beings.

“Just as I was the mother of this buddha in this world in all his manifestations of miracles of birth as an enlightening being, so was I the mother of the buddhas Krakucchanda, Kanakamuni, and Kashyapa; and so will I be the mother of all the buddhas of this eon.

“When the time comes for the enlightening being Maitreya, now in the heaven of contentment, to manifest descent from heaven, and emanate the lights of the manifestation of the miracles of enlightening beings abiding in the womb whence they are born, I will see all realms in all universes which are illumined thereby, where Maitreya will be born in a royal family in the human world and will guide sentient beings, and everywhere therein I will be the mother of the enlightening being.

“And just as I will be the mother of Maitreya, so will I be the mother of all buddhas in this eon in this universe, and in all universes of the ten directions, penetrating endless universes. And just as I will be the mother of Maitreya, by untold virtues, so shall I be the mother of all the buddhas in this eon, and in endless billions of eons in all the worlds in all world systems in this flower treasury ocean of worlds, I will be the mother of all the buddhas of the future

when they are enlightening beings, carrying on the practice of universally good enlightening beings, establishing guidance for the perfection of all beings in all ages."

Then Sudhana asked Lady Maya, "How long ago did you attain this enlightening liberation of magical manifestations of knowledge of great vows?"

Maya replied, "Inconceivable eons ago, beyond the range of mind, beyond conscious calculation, there was an age called Pure Light. In that age of Pure Light there was a world called Elevated, which was pure with some defilement, made of many jewels, with surrounding mountains, polar mountains, and oceans, containing realms of celestials, humans, animals, ghosts, and hells, variegated and pleasant to see. In that world were a billion sets of four continents, in the middle of which was a group of four continents called Supreme Lionlike Majesty, in which there were eighty billion metropolises, among which was one called Possessed of the Best of Banners. There in that metropolis was a king called Great Energetic Power, a sovereign ruler. There was also an enlightenment site in that metropolis called Conspicuous Rays of Light, wherein there was a deity called Radiant Eyes. Furthermore, at that enlightenment site an enlightening being named Pure Standard sat, to attain omniscience. A demon named Golden Light, along with a great army of cohorts, had come invisibly to prevent the enlightening being from attaining omniscience; but the king Great Energetic Power, who had attained the mastery which enlightening beings realize, issued a great magical projection, producing a great army, more numerous than and superior to that of the demons, to surround the enlightenment site and fight off the demon army. The demon army was thereby scattered, and the blessed Pure Standard realized perfect enlightenment.

"The goddess of the enlightenment site, Radiant Eyes, looking upon the king as her son, then prostrated herself before the buddha and made a vow: 'Wherever I may be born, may the king Great Energetic Power be my son; and when he attains supreme perfect enlightenment, I will be his mother then too.' Having made this vow, she attended ten decillion buddhas at that enlightenment site during that eon.

"Now, who do you think that goddess was? It was I myself who was the enlightenment-site goddess Radiant Eyes at that time. As for the king Great Energetic Power, who had the mastery of an enlightening being and destroyed the demon army by means of a magical projection, it was none other than this present buddha, the blessed Vairocana, the saint, the perfectly enlightened one, who was at that time the king Great Energetic Power. Ever since then, wherever I have been, he has come as my son, carrying out the practice of enlightening beings in all buddha-lands, in all states of being, in all lifetimes, based on all that is good, in all undertakings through which enlightening practice is carried out. Wherever he emerged to develop and perfect sentient beings, there I was his mother, and in his final existence too, I was his mother, everywhere. In all modes of birth as an enlightening being, moment to moment, however many miracles of birth as

an enlightening being he displayed, in every case I was his mother. In the same way I was the mother of infinite buddhas of the past, and I am mother to the infinite buddhas of the ten directions in the present. And all the buddhas I was mothers to in their last existence as an enlightening being emanated lights from their navels and illumined this great body and this seat.

“I only know this enlightening liberation of magical manifestation of knowledge of great vows—how can I know the practice or tell of the virtues of the enlightening beings who are filled with great compassion, who never tire of guiding to perfection of omniscience, who are able to display projections of the miracles of all buddhas from every pore?

“In the thirty-three-fold heaven of this world is a goddess named Surendrabha, who is the daughter of a god named Smrtrimati. Go ask her how to learn and carry out the practice of enlightening beings.”

So then Sudhana paid his respects and left Lady Maya.

Surendrabha

Then Sudhana went to the thirty-three-fold heaven, and went to the goddess Surendrabha. Paying his respects to the goddess, Sudhana stood before her and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give instruction to enlightening beings, so please tell me how to learn and practice.”

Surendrabha replied, “I have attained an enlightening liberation called pure manifestation of unimpeded recollection. I am aware that there was an age called Flowering, in which I served as many buddhas as there are grains of sand in the Ganges River. When they went forth from their customary surroundings, I protected them, provided for them, and made parks for their use. And all the developmental guidance of sentient beings performed by those buddhas—while they were enlightening beings, while in the womb of the mother, while being born, while taking seven steps, while roaring the lion’s roar, during childhood, during life at home, when leaving home, when awaking at the site of enlightenment, while teaching, while displaying the miracles of buddhas—all that, from their first inspiration to the final ending of their true teaching, I know and remember, recall and keep in mind, reflect on and follow.

“There was an eon called Well-Being, in which I served as many buddhas as sand grains in ten Ganges Rivers; there was an eon called Good Fortune, in which I served as many buddhas as atoms in a buddha-land; there was an eon called No Attainment, in which I served eighty-four thousand duodecillion buddhas; there was an eon called Beautiful Light, in which I served as many buddhas as atoms in this continent; there was an eon called Peerless Light, in which I served as many buddhas as sand grains in twenty Ganges Rivers; there was an eon called Blazing Glory, in which I served as many buddhas as sand grains in the Ganges River; there was an eon called Sunrise, in which I

served as many buddhas as sand grains in eighty Ganges Rivers; there was an eon called Victorious March, in which I served as many buddhas as sand grains in sixty Ganges Rivers; there was an eon called Beautiful Moon, in which I served as many buddhas as sand grains in seventy Ganges Rivers.

"In this way, I remember as many eons as sand grains in the Ganges River, during which I was always with buddhas, and I heard of this enlightening liberation of pure manifestation of unimpeded recollection from those buddhas, and practiced it as they told me. Thus, constantly engrossed in this liberation, I recollect, remember, keep in mind, reflect on, and recall the supernal manifestations of all those buddhas from their stages of enlightening to the end of the duration of their true teachings, by means of this enlightening liberation of pure manifestation of unimpeded recollection.

"I only know this enlightening liberation—how can I know the practice, or tell the virtues, of the enlightening beings who are free from all obscurity and darkness, who light up the night of the mundane whirl, who are rid of all obstacles, who do not slumber, who are rid of apathy and indolence, who have stopped compulsive actions based on conditioning, who have purified awareness of the essence of all things, who awaken others to the purity of the ten powers?

"In the city of Kapilavastu there lives a boy named Vishwamitra who is a teacher. Go ask him how to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects and left the goddess Surendrabha.

Vishwamitra

Descending from the thirty-three-fold heaven, Sudhana made his way to Kapilavastu, where he went to see the young teacher Vishwamitra. Paying his respects, he stood before the teacher and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

Vishwamitra said, "I learned the science of writing from a young enlightening being named Shilpabhijna. Go ask him and he will tell you how the practice of enlightening beings is to be learned and carried out."

Shilpabhijna

Then Sudhana went to the youth Shilpabhijna, paid his respects, and said to him, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and carry out enlightening practice."

Shilpabhijna said, "I have attained an enlightening liberation with higher knowledge of arts. In uttering the phonemes, as I pronounce *A*, by the associative power of an enlightening being I enter a door of transcendent

wisdom called sphere of totality; pronouncing *Ra*, I enter a door of transcendent wisdom called differentiation of infinite levels; pronouncing *Pa*, I enter a door of transcendent wisdom called differentiation of levels of the cosmos of realities; pronouncing *Cha*, I enter a door of transcendent wisdom called analysis of the universal sphere; pronouncing *Na*, I enter a door of transcendent wisdom called independence; pronouncing *La*, I enter a door of transcendent wisdom called unattached; pronouncing *Da*, I enter a door of transcendent wisdom called unregressing effort; pronouncing *Ba*, I enter a door of transcendent wisdom called adamantine sphere; pronouncing *Da*, I enter a door of transcendent wisdom called universal sphere; pronouncing *Sa*, I enter a door of transcendent wisdom called ocean womb; pronouncing *Va*, I enter a door of transcendent wisdom called branching out everywhere; pronouncing *Ta*, I enter a door of transcendent wisdom called sphere of light; pronouncing *Ya*, I enter a door of transcendent wisdom called multitude of mixtures; pronouncing *Sḥta*, I enter a door of transcendent wisdom called light extinguishing all burning; pronouncing *Ka*, I enter a door of transcendent wisdom called unified multitude; pronouncing *Sḥa*, I enter a door of transcendent wisdom called directed rain; pronouncing *Ma*, I enter a door of transcendent wisdom called crest of various currents of great force; pronouncing *Ga*, I enter a door of transcendent wisdom called extending to all levels; pronouncing *Tha*, I enter a door of transcendent wisdom called unified womb of Thusness; pronouncing *Ja*, I enter a door of transcendent wisdom called plunging into purification of the mundane whirl; pronouncing *Swa*, I enter a door of transcendent wisdom called supernal manifestation of recollection of all buddhas; pronouncing *Dha*, I enter a door of transcendent wisdom called contemplative investigation of truths; pronouncing *Sha*, I enter a door of transcendent wisdom called light of the wheel of teaching of all buddhas; pronouncing *Kha*, I enter a door of transcendent wisdom called womb of knowledge of the causal ground of accomplishment; pronouncing *Ksḥa*, I enter a door of transcendent wisdom called investigation of the treasury of the ocean in which all actions are stilled; pronouncing *Sta*, I enter a door of transcendent wisdom called light of purity dispelling all afflictions; pronouncing *Na*, I enter a door of transcendent wisdom called access to worldly knowledge; pronouncing *Tha*, I enter a door of transcendent wisdom called sphere of knowledge of the cycles of the mundane whirl; pronouncing *Bha*, I enter a door of transcendent wisdom called array of manifestations of spheres of existence; pronouncing *Chha*, I enter a door of transcendent wisdom called division of the encompassing sphere of practice applied to development; pronouncing *Sma*, I enter a door of transcendent wisdom called turning to face all directions to see all buddhas; pronouncing *Hwa*, I enter a door of transcendent wisdom called matrix of power to observe what all sentient beings cannot; pronouncing *Tsa*, I enter a door of transcendent wisdom called plunging into practice of the ocean of all virtues; pronouncing *Gha*, I enter a door of transcendent wisdom called strong oceanic vessel holding the multitude of all teachings; pronouncing *Tḥa*, I enter a door of transcendent wisdom

called going in the direction of the vows of all buddhas; pronouncing *Na*, I enter a door of transcendent wisdom called voicing the millions of configurations of the wheel of phonemes; pronouncing *Pha*, I enter a door of transcendent wisdom called sphere of the ultimate development of all sentient beings; pronouncing *Ska*, I enter a door of transcendent wisdom called suffusion of the sphere of light of unimpeded intellectual powers contained in the stages of enlightenment; pronouncing *Sya*, I enter a door of transcendent wisdom called sphere of exposition of all buddha-teachings; pronouncing *Shcha*, I enter a door of transcendent wisdom called thunder of truth filling the sky of beings; pronouncing *Ta*, I enter a door of transcendent wisdom called lamp of the ultimate consummation of selfless work for the benefit of sentient beings; pronouncing *Dha*, I enter a door of transcendent wisdom called matrix of the distinction of cycles of the Teaching.

“As I pronounce the phonemes, I enter immeasurable, innumerable doors of transcendent wisdom, beginning with these forty-two. I have attained this enlightening liberation with higher knowledge of arts, and it is this I know. How can I know the practice or tell the virtues of enlightening beings who have attained perfection of all mundane and transcendental arts, inasmuch as they have no barrier, no doubt, no confusion, no uncertainty, no hesitation, no ignorance, no difficulty, no impairment, no frustration, no lack of knowledge, and no misunderstanding in regard to the subject matters of all arts—all writing and mathematics, all applied sciences of spells and herbs, all the bases of obsession, psychotherapy, epilepsy, lameness, and insanity, the science of compounding medicines, chemistry, mineralogy, the making of parks, groves, villages, towns, and cities, knowledge of the vicissitudes of the world through astronomy, physiognomy, geomancy, meteorology, agronomy, and prediction of trends of events, and the analysis, communication, understanding, and actualization of all transmundane phenomena.

“In the city of Vartanaka, in the region of Kevalaka, in this same country of Magadha, there lives a laywoman named Bhadrōttama. Go ask her how an enlightening being is to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects and left the noble youth Shilpabhijna.

Bhadrōttama

Then Sudhana went to Vartanaka city in the region of Kevalaka, where he called on the laywoman Bhadrōttama. Paying his respects to her, he said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice.”

She said, “I know and teach a doctrine called ‘baseless sphere’ and have attained a concentration of mystic empowerment. In that concentration there is no foundation of any phenomenon whatsoever. Therein is produced

the mystical empowerment of the eye of omniscience, the mystical empowerment of the ear of omniscience, the mystical empowerment of the nose of omniscience, the mystical empowerment of the tongue of omniscience, the mystical empowerment of the body of omniscience, the mystical empowerment of the mind of omniscience, the mystical power of the waves of omniscience, the mystical power of the lightning of omniscience, the mystical power of the flood of omniscience, spheres illumining the world.

“It is this doctrine of the baseless sphere that I know. How can I know all the unobstructed, unattached practices of enlightening beings? Go south—there is a city called Bharukaccha, where there lives a goldsmith named Muktasara. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings.”

So then Sudhana paid his respects, took his leave, and departed.

Muktasara

Then Sudhana made his way south, to the goldsmith Muktasara in the city of Bharukaccha. Paying his respects to Muktasara, Sudhana said, “Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice.”

Muktasara said, “I know an enlightening liberation called supernal manifestation of unobstructed mindfulness, and I ceaselessly seek the Teaching at the feet of all buddhas in the ten directions. I only know this enlightening liberation. How can I know the practice or tell the virtue of the enlightening beings who roar the fearless roar of the lion, who are grounded on great virtue and knowledge?”

“There is a householder named Suchandra living in this city, whose house is always illuminated; go ask him how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects, took his leave, and departed.

Suchandra

Then Sudhana went to the householder Suchandra, paid his respects, and said, “Noble one, I have set my mind on supreme perfect enlightenment, but I don’t know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and practice.”

Suchandra said, “I have attained an enlightening liberation called light of undefiled knowledge. I only know this liberation. How can I know the practice or tell of the virtues of the enlightening beings who have attained infinite liberation? South of here is a city called Roruka, where a householder named Ajitasena lives. Go ask him how to learn and carry out the practice of enlightening beings.”

So Sudhana paid his respects and left.

Ajitasena

Then Sudhana made his way to the city of Roruka, where he called on the householder Ajitasena. Paying his respects, Sudhana said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

Ajitasena said, "I have attained an enlightening liberation called inexhaustible appearance, with the attainment of which I obtained an inexhaustible treasury of vision of buddhas. South of here is a village called Dharma, where there lives a brahmin named Shivaragra. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects again and left.

Shivaragra

Then Sudhana made his way to Dharma village and called on the brahmin Shivaragra. Paying his respects, he said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings."

Shivaragra said, "I act on a vow of truth, that as by truth, by speaking truth, there has never been, is not now, and never will be, a single enlightening being who has turned away from supreme perfect enlightenment, who is turning away, or who will turn away, by that vow of truthful speech this work of mine may succeed. So whatever I wish comes to fruition. By this vow of truth, I accomplish all my tasks. It is this vow of truth that I know. How can I know the practice or tell the virtues of the enlightening beings whose words and deeds mutually accord in truth?"

"South of here is a city called Sumanamukha, where there live a boy named Shrisambhava and a girl named Shrimati. Go ask them how an enlightening being is to learn and carry out the practice of enlightening beings."

Then, with great reverence for the Teaching, Sudhana paid his respects to the brahmin Shivaragra and left.

Shrisambhava and Shrimati

Then Sudhana went to the city of Sumanamukha, and there he called on the boy Shrisambhava and the girl Shrimati; paying his respects to them, he said, "Noble ones, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice

of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings.”

They said to him, “We have attained and experienced an enlightening liberation called ‘illusory.’ Having realized this liberation, we see all worlds as illusory, being produced by the illusion of causes and conditions. We know all beings are illusory, by knowledge of the illusion of afflictions in action. We see all worldlings as illusory, born of the illusion of ignorant craving for existence. We see all phenomena as illusory, arisen from the illusion of mutual conditioning. We see the whole triple world as illusory, produced by the illusion of misunderstanding. We see all sentient beings, afflicted by birth, old age, death, grief, lament, suffering, and sorrow, as illusory, born of the illusion of untrue ideas. We see all lands as born of illusion, produced by the delusion of ideas of substance of existence in the illusions wrongly seen by the conceiving mind. We see all hearers and individual illuminates as illusory, born of illusory thoughts of knowledge and effort. We know the succession of all enlightening beings’ practices, vows, and developmental guidance of sentient beings as illusory, being essentially illusions of action and teaching created from illusion. We see the circle of all buddhas and enlightening beings as illusory, being essentially illusions of the inconceivable realm, produced by the illusions of vows and knowledge.

“We know this enlightening liberation of illusoriness. How can we know the practice or tell of the virtues of the enlightening beings who follow the extensive network of the endless illusion of action?”

Then the boy and girl, having showered Sudhana with an inconceivable stream of virtue and told him of their own range of liberation, said to him, “Go south, to a place called Samudrakaccha. There is a park called Great Array there, wherein there is a great tower called Chamber of Adornments of Vairocana, which has been produced by the maturation of roots of goodness of enlightening beings, originating from the thoughts of enlightening beings, arisen from the vows of enlightening beings, based on the masteries of enlightening beings, created by the power of mystic knowledge of enlightening beings, made of the skill in means of enlightening beings, completed by the power of virtue and knowledge of enlightening beings, showing enlightening beings’ great compassionate guidance of sentient beings, built of arrays of spiritual powers of enlightening beings, adorned by the states of inconceivable liberation of enlightening beings. There an enlightening being, a great being named Maitreya, lives for the purpose of benefiting the people of his native land, developing his parents and relatives to maturity, making those there who carry out the same practices firm in the Great Vehicle, to develop the roots of goodness of other beings according to their states, to show how to enter this liberation, to cultivate the power of an enlightening being to be born anywhere and travel about, appearing in all states of being, to perfect those beings, to develop the power of universal compassion of enlightening beings in the desire to benefit all beings, to become aware of the state of enlightening beings, which is detached from all

abodes and locations, and to appear to live in all states of existence while being ultimately unattached.

"Go to Maitreya and ask how an enlightening being is to seek the practices of enlightening beings, clarify the path of enlightening beings, carry out the studies of enlightening beings, purify the aspiration for enlightenment, accomplish the vows of enlightening beings, establish the provisions of enlightening beings, enter the stages of enlightening beings, fulfill the transcendent ways of enlightening beings, persist in the tolerances of enlightening beings, stabilize the qualities of achievement of enlightening beings, and attend spiritual benefactors.

"Why? Because the enlightening being Maitreya has entered into all practices of enlightening beings; he has reached the goal of aspirations of all enlightening beings; he has comprehended the actions of all beings; he has confronted the developmental guidance of all beings; he has fulfilled all the transcendent ways; he has been through all the stages of enlightening beings; he has attained all the tolerances of enlightening beings; he has attained the certainty of enlightening beings; he has received all the predictions of buddhahood; he has roamed in all the liberations of enlightening beings; he has held the empowerments of all buddhas; he has been anointed by all buddhas with the consecration of the realm of omniscience. As a spiritual benefactor, he will nourish your roots of goodness, increase your determination for enlightenment, make your will firm, purify all your roots of goodness, increase the powers of your enlightening faculties, show you the realm of nonobstruction, bring you into conformity with the stage of universal goodness, introduce you to the means of carrying out all the vows of enlightening beings, describe to you the perfection of the virtues of the practical undertakings of all enlightening beings, and tell you about the practice of universal good.

"You should not develop just one virtue, nor concentrate on clarifying just one doctrine, nor be satisfied with just one practice, nor concentrate on carrying out just one vow, nor take up just one instruction, nor rest in completion, nor think of attaining the three tolerances as ultimate, nor rest upon fulfillment of the six transcendent ways, nor stop on attainment of the ten stages, nor vow to encompass and purify a finite buddha-land, nor be content with attendance on a limited number of spiritual benefactors.

"Why? Because an enlightening being should gather infinite roots of goodness, assemble infinite provisions for enlightenment, produce infinite bases of aspiration for enlightenment, learn infinite principles, extinguish the afflictions of infinite beings, penetrate the minds of infinite beings, know the faculties of infinite beings, work for the emancipation of infinite beings, be aware of the conduct of infinite beings, create guidance for infinite beings, destroy infinite afflictions and their consequences, clear away infinite obstacles caused by actions, put a stop to infinite views, remove infinite mental afflictions, produce infinite mental purities, destroy infinite miseries, evaporate infinite oceans of beings' cravings, dispel infinite ignorance, bring down infinite mountains of pride, remove infinite bonds of the

mundane whirl, evaporate the infinite ocean of birth, cross over infinite torrents of existence, extricate infinite beings stuck in the mud of desire, emancipate infinite beings from the dungeon of the triple world, place infinite beings on the path of sages, extinguish infinite lust, hatred, and delusion, rise above infinite nets of demons, purify infinite will of enlightening beings, increase infinite effort of enlightening beings, produce infinite faculties of enlightening beings, purify infinite resolutions of enlightening beings, enter infinite equanimity of enlightening beings, pursue infinite practices of enlightening beings in their entirety, purify infinite qualities of enlightening beings, fulfill infinite practices of enlightening beings, accord with infinite worldly practices, show infinite adaptations to the world, produce infinite power of faith, stabilize infinite power of vigor, clarify infinite power of mindfulness, purify infinite power of concentration, arouse infinite power of wisdom, stabilize infinite power of resolution, produce infinite power of virtue, expand infinite power of knowledge, establish infinite power of enlightening beings, fulfill infinite power of buddhas, ascertain infinite ways to truth, enter infinite realms of truth, clarify infinite doors to truth, produce infinite lights of truth, create infinite perspectives on truth, illumine infinite groups of faculties, clear away infinite afflictions, collect infinite spiritual medicines, cure sentient beings of infinite sicknesses caused by afflictions, collect infinite stores of immortality elixir, enter infinite buddha-lands, honor infinite buddhas, enter infinite assemblies of enlightening beings, remember infinite instructions of buddhas, endure infinite maliciousness from sentient beings, cut off infinite paths of misfortune, give infinite happiness to sentient beings, create infinite benefit for sentient beings, purify infinite methods of mental command, carry out infinite vows, cultivate infinite powers of universal love and compassion, persist in infinite endeavors in search of truth, pursue infinite powers of meditation, develop infinite mystic knowledge, purify infinite lights of knowledge, go the ways of infinite beings, encompass infinite becoming, appear in infinite different forms, know infinite different languages, comprehend infinite differences in the minds of beings, enter the vast realm of action of enlightening beings, live in the vast palace of enlightening beings, observe the profound state of enlightening beings, awaken to the mysterious realm of enlightening beings, reach the difficult goal of enlightening beings, sustain the hard-to-attain energy of enlightening beings, enter the difficult-of-access certainty of enlightening beings, be aware of the varied practice of enlightening beings, show the ubiquitous miracle of enlightening beings, receive the united multitudes of teachings, spread the infinitely varied network of practices of enlightening beings, fulfill the endless ways of transcendence, receive infinite directions for the future, enter countless doors of tolerance, purify countless stages of enlightenment, purify innumerable ways of access to truth, purify untold buddha-lands, put on spiritual armor for endless eons, serve infinite buddhas, accomplish the undertakings of inconceivable vows.

“In short, the practice of enlightening beings is to perfect all sentient

beings, to live in all ages, to manifest birth everywhere in all conditions, to awaken to knowledge of all times past, present, and future, to practice all truths, to purify all lands, to fulfill all vows, to provide for all buddhas, to be one with all enlightening beings in aim, to attain rapport with all spiritual friends.

"Therefore you should not tire of seeking spiritual friends and benefactors, should not weary of meeting spiritual friends and benefactors, should not become complacent about questioning spiritual friends and benefactors, should not give up the determination to contact spiritual friends and benefactors, should not cease striving to respectfully attend spiritual friends and benefactors, should not misconstrue or resist the advice or instruction of spiritual friends and benefactors, should not be irresolute in acquiring the qualities of spiritual friends and benefactors, should not doubt the ways of emancipation shown by spiritual friends and benefactors, should not malign the acts of spiritual friends and benefactors adapting to the world to expedite their work, should not give up increasing pure faith in spiritual friends and benefactors.

"What is the reason for this? It is from spiritual benefactors that enlightening beings learn the practice of enlightening beings; it is through spiritual benefactors that all enlightening beings' virtues are perfected; spiritual benefactors are the source of the streams of all enlightening beings' vows; the roots of goodness of all enlightening beings are produced by spiritual benefactors; the provisions for enlightenment are produced by spiritual benefactors; all enlightening beings' perceptions of truth derive from spiritual benefactors; the purification of all ways to enlightenment derives from spiritual benefactors; the accomplishment of all studies of enlightening beings depends on spiritual benefactors; the virtuous qualities of all enlightening beings are based on spiritual benefactors; the purification of all enlightening beings' wills is rooted in spiritual benefactors; the steadfastness of determination of all enlightening beings is born of spiritual benefactors; the light of the oceanic mental command and intelligence of all enlightening beings derives from the guidance of spiritual benefactors; the treasures of ways of purification of enlightening beings are sustained by spiritual benefactors; the lights of knowledge of all enlightening beings are generated by spiritual benefactors; the excellence of vows of all enlightening beings is in the hands of spiritual benefactors; single-mindedness is led by spiritual benefactors; the faith characteristic of the attainment of all enlightening beings has its source in spiritual benefactors; the secrets of all enlightening beings are in the treasury of spiritual benefactors; spiritual benefactors are mines of principles of enlightening beings; the sprouts of power of the faculties of all enlightening beings are fostered by spiritual benefactors; the oceans of knowledge of all enlightening beings are expounded by spiritual benefactors; the treasures of all enlightening beings are guarded by spiritual benefactors; the accumulations of virtues of all enlightening beings are protected by spiritual benefactors; the purities of life of all enlightening beings are generated by spiritual benefactors; the multitude of teachings for all

enlightening beings come from spiritual benefactors; the entries into the paths of emancipation of all enlightening beings are in the keeping of spiritual benefactors; the enlightenment of all buddhas is attained by association with spiritual benefactors; the practice of all enlightening beings is governed by spiritual benefactors; the developments of virtues of all enlightening beings are illumined by spiritual benefactors; the directions followed by all enlightening beings are shown by spiritual benefactors; the greatness of will of all enlightening beings is described by spiritual benefactors; the power of universal love of enlightening beings derives from spiritual benefactors; the power of universal compassion of enlightening beings is generated by spiritual friends; the masteries of all enlightening beings are governed by spiritual benefactors; all elements of enlightenment are produced by spiritual benefactors; the charitable works of all enlightening beings originate from spiritual friends.

“Sustained by spiritual benefactors, enlightening beings do not fall into bad ways; supported by spiritual benefactors, enlightening beings do not fall away from the Great Vehicle; minded by spiritual benefactors, enlightening beings do not overstep the precepts of enlightening beings; guarded by spiritual benefactors, enlightening beings do not come under the sway of bad influences; protected by spiritual benefactors, enlightening beings do not deviate from the laws of enlightening beings; aided by spiritual benefactors, enlightening beings go beyond the stage of sentient beings; taught by spiritual benefactors, enlightening beings do not drop into the fall of those who seek individual liberation alone; hidden by spiritual benefactors, enlightening beings rise above the world; developed by spiritual benefactors, enlightening beings are unstained by mundane things; attended by spiritual benefactors, enlightening beings become heedful and alert in all their practices; roused by spiritual benefactors, enlightening beings do not give up their undertakings; assisted by spiritual benefactors, enlightening beings become invulnerable to active afflictions; based on the power of spiritual benefactors, enlightening beings cannot be crushed by any demons; in association with spiritual benefactors, enlightening beings develop all the elements of enlightenment.

“What is the reason for this? Spiritual benefactors are those who clear away obstructions, restrain us from evil, teach us what is not to be done, extricate us from folly, dispel ignorance, break the bonds of views, emancipate us from the mundane whirl, cut off attachments to the world, free us from the nets of demons, extract the barbs of suffering, liberate us from the thicket of nescience, convey us across the desert of views, ferry us over the torrents of existence, pull us out of the mud of desire, extricate us from false paths, show the path of enlightening beings, enjoin on us the undertaking of enlightening beings, establish us in spiritual practices, lead the way to omniscience, clarify the eye of wisdom, strengthen the determination for enlightenment, foster universal compassion, tell about enlightening practices, give instruction in the ways of transcendence, direct us into the stages of enlightenment, impart tolerance, engender all roots of goodness, produce

all preparations for enlightenment, bestow all virtues of enlightening beings, deliver us to the presence of all buddhas, show all virtuous qualities, inspire us to our goals, enhance efforts and attainments, show the ways to emancipation, protect us from the paths of destruction, illumine the ways to perceive truth, shower multitudes of teachings, extinguish all afflictions, stop the formation of views, and introduce us to all aspects of enlightenment.

“Moreover, spiritual benefactors are mothers, giving birth to the family of buddhas; they are fathers, producing great benefit; they are nurses, protecting us from all evils; they are mentors, elucidating the learning of enlightening beings; they are guides, leading us into the path of transcendence; they are physicians, relieving us of the maladies of afflictions; they are like the Himalaya Mountains, growing the herb of knowledge; they are heroic warriors, protecting us from all perils; they are ferrymen, ferrying us across the torrents of the mundane whirl; they are helmsmen, delivering us to the treasure island of omniscience.

“Therefore, thinking in this way, you should continue to approach spiritual benefactors, with a mind like the earth, bearing all burdens unbendingly; with a mind like adamant, having an unbreakable will; with a mind like a mountain range, impenetrable to all miseries; with a mind like a servant, doing whatever is bidden; with a mind like a student, following all instructions; with a mind like a slave, willing to take on all tasks; with a mind like a nurse, not overcome by afflictions; with a mind like a servant, taking up any task obediently; with a mind like a street cleaner, getting rid of pride and conceit; with a mind like the full moon, appearing at the proper times; with a mind like a good horse, avoiding all unruliness; with a mind like a vehicle, carrying a precious cargo; with a mind like an elephant, tame and docile; with a mind like a mountain, unshakable; with a mind like a dog, not getting angry; with a mind like an outcaste youth, free from arrogance and egotism; with a mind like a bull with its horns cut off, stripped of all haughtiness; with a mind like an apprentice, free from inflated ideas of your own worth; with a mind like a ship, coming and going tirelessly; with a mind like a bridge, crossing over with the directions of spiritual benefactors; with a mind like a good son, looking up to the countenance of spiritual benefactors; with a mind like a prince, carrying out the directives of the spiritual king.

“Think of yourself as sick, and think of spiritual benefactors as physicians; think of their instructions as medicines, and think of the practices as getting rid of disease. Think of yourself as a traveler, and think of spiritual benefactors as guides; think of their instructions as the road, and think of the practices as going to the land of your destination. Think of yourself as crossing over to the other shore, and think of spiritual benefactors as boatmen; think of their instructions as a ford, and think of the practices as a boat. Think of yourself as a farmer, and think of spiritual benefactors as water spirits; think of their instructions as rain, and think of the practices as the ripening of the crops. Think of yourself as a pauper, and think of spiritual benefactors as the givers of wealth; think of their instructions as wealth, and

think of the practices as getting rid of poverty. Think of yourself as an apprentice, and think of spiritual benefactors as mentors; think of their instructions as arts, and think of the practices as accomplishments. Think of yourself as fearless, and think of spiritual benefactors as heroic warriors; think of their instructions as attack, and think of the practices as vanquishing enemies. Think of yourself as a merchant, and think of spiritual benefactors as ship captains; think of their instructions as treasure, and think of the practices as obtaining treasures. Think of yourself as a good son, and think of spiritual benefactors as parents; think of their instructions as the family business, and think of the practices as the perpetuation of the family business. Think of yourself as a prince, and think of spiritual benefactors as the chief ministers of a spiritual king; think of their instructions as the precepts of kingship, and think of the practices as putting on the turban of truth adorned with the crest of knowledge and overseeing the capital of the spiritual sovereign.

“You should approach spiritual benefactors with these thoughts in mind. Why? With their attitude toward spiritual benefactors purified in this way, practicing the instructions of spiritual benefactors, enlightening beings grow in goodness, like plants, bushes, and trees growing up the mountains; they become vessels of all buddha-teachings, as the oceans are of water; they become repositories of all virtues, as the seas are of pearls; they purify the determination for enlightenment, as fire does gold; they rise above the world, like the polar mountain over the sea; they become unstained by things of the world, like a lotus in water; they reject all bad actions, as the ocean throws up a corpse; they increase in good qualities, as the moon grows brighter as it waxes; they illumine the reality realm, as the sun does the earth; they grow the bodies of vows of enlightening beings, just as children grow in the care of their parents.

“In short, enlightening beings who have put the instruction of spiritual benefactors into effect embody untold virtues, purify untold resolutions, develop untold enlightening faculties, purify untold mystic powers, perfect untold worthy practices, get beyond untold demons, abide by untold ways to truth, fulfill untold ways of purifying virtue and knowledge, fulfill untold deeds, purify untold modes of conduct, carry out untold vows.

“In sum, all practices of enlightening beings, all transcendent ways of enlightening beings, all stages of enlightening beings, all concentrations of enlightening beings, all mystic knowledges and spiritual powers of enlightening beings, all manifestations of mental command and intellectual power of enlightening beings, all knowledge of dedication and infinity of superknowledge of enlightening beings, all accomplishments of vows of enlightening beings, and all perfections of attainments of all aspects of buddhahood, derive from spiritual benefactors, are rooted in spiritual benefactors, are born of spiritual benefactors, are fostered by spiritual benefactors, are based on spiritual benefactors, are caused by spiritual benefactors, are produced by spiritual benefactors.”

Now Sudhana, hearing about the virtues and qualities of spiritual bene-

factors, about the infinity of practice of enlightening beings, and the vastness of the buddha-teaching, was thoroughly delighted and uplifted in mind. He then paid his respects again to the boy Shrisambhava and the girl Shrimati and took his leave.

Maitreya

Then Sudhana, his mind enriched by the instructions of spiritual benefactors, went to the region of Samudrakaccha, contemplating that instruction in the conduct of enlightening beings, strengthening his body by thinking of past activities inconsistent with proper conduct, controlling his thoughts by thinking of past mundane mental behavior not conducive to purification of body and mind, contemplating the greater common weal in the present by thinking of the vanity of past involvement in harmful mundane activities, establishing the power of forming correct ideas of the practice of enlightening beings by thinking of former untrue notions based on mere fancy, strengthening the will based on the excellence of striving for the welfare of all beings by thinking of the ills of past striving for his own personal benefit, increasing the energy of his faculties with great inspiration to strive to attain all elements of buddhahood by thinking of past indulgence in pleasure seeking; purifying his being with the vow of enlightening beings connected with correct perception in the present free from delusion by thinking of past endeavors made up of error inextricably bound up with delusion; unifying body and mind with great vigor in action by thinking of past accomplishment of tasks through exertion of great vigor and striving for the attainment of complete buddhahood in the present; developing great joy and happiness by thinking how it would be to go on forever as in the past—helpless amid the ills of unenlightened life—and instead dedicating himself to the aid and benefit of all beings by establishing all the teachings of enlightenment, developing energy in his faculties rooted in inconceivable good by seeing this present life as a cause of old age, sickness, death, and grief, an abode of assemblage and disintegration, and yet the basis and condition of carrying out the practice of enlightening beings forever, absorbing the buddha-teachings that mature sentient beings, seeing the buddhas and going to all their lands, attending all teachers of truth, keeping the instructions of all buddhas, seeking all truths, meeting all spiritual friends, realizing all elements of buddhahood, and embodying the vows of enlightening beings.

In this frame of mind, with these thoughts, engaged in such reasoning, with faith in the grace of all enlightening beings, with admiration for the determination of all enlightening beings, with respect for the determination of all enlightening beings, with reverence for the purity of the senses of all enlightening beings, with the powers of purity of sense derived from attentiveness to the teachings of all enlightening beings, with clarity of mind deriving from respecting all enlightening beings, with provisions of roots of goodness deriving from faith in all enlightening beings, with varie-

ties of offerings deriving from the accomplishments of all enlightening beings, with expressions of respect made equally to all enlightening beings, with observations of the variety of eyes developed in the bodies of all beings, with productions of arrays of descriptions of the conceptual worlds of all beings made with the clarity of expression of all enlightening beings, with perception of the state of presence in the abodes of all buddhas by fulfillment of the mystic power of all enlightening beings of past and present, with awareness of the miracles of buddhas and enlightening beings everywhere, following the all-pervasiveness of the bodies of all buddhas and enlightening beings in every single point, with perception of the light of superknowledge of the purity of vision of all enlightening beings, with a mind sense comprehending the network of all places as a whole, pervading all levels of the cosmos, with the power of accomplishment of vows, extending everywhere throughout the entirety of space, continuous through past, present, and future, ceaselessly penetrating all truths, entering all areas illuminated by the instructions of all spiritual benefactors, by the penetrating power of faith and resolve, Sudhana, his mind pursuing such thoughts of respect, reverence, honor, submission, regard, empowerment, and determination, with the eye of knowledge intent upon the ground of the realm of such infinite knowledge, prostrated himself in front of the door of the great tower, chamber of the adornments of Vairocana, the illuminator.

Contemplating such application of accomplishment for a while, by the power of effectuation of resolute vows, deriving from intense faith, Sudhana projected himself continuously into the presence of all buddhas, and likewise into the presence of all enlightening beings, to the abodes of all spiritual benefactors, to all monuments of buddhas, to all statues of buddhas, to the abodes of all enlightening beings and buddhas, to the locations of all treasures of true teaching, to the presence of all monuments to saints and individual illuminates, to the vicinities of all groups of sages, worthies, and parents: he continuously projected himself into the presence of all beings, by entering into the totality of the body of knowledge, extending everywhere, by focusing attention through knowledge of control of formation of mental images.

And just as he prostrated himself before the great tower of the chamber of the adornments of Vairocana, in the same way he prostrated himself before all the aforementioned beings and objects throughout the cosmos.

“In this way, continuously mystically manifesting the eons of the endless future, by equanimity like the infinity of space, equanimity like the nonobstruction of the reality realm, equanimity toward the omnipresent ultimate limit of reality, the equanimity of absence of false notions in those who realize Thusness, the pervasiveness of perceptions of reflectional knowledge, equanimity toward thoughts as being like dreams, equanimity toward the representations of all worlds as being like reflections, equanimity toward conditional origins being like echoes, equanimity toward nonorigination, equanimity toward formation and disintegration, and equanimity toward the evolution of causal conditions as being equal to

nonexistence, believing that development takes place according to actions, believing that results come about according to causes, believing that all Three Vehicles come to be according to accumulation of spiritual practices, believing that the appearance of all buddhas comes from faith, believing that all creations of offerings to buddhas come from devotion, believing that all projections of buddhas derive from respect, believing that the nature of all buddhas derives from the accumulation of virtues, believing that all arrays of mental adornments derive from wisdom and technique, believing that all buddha-teachings derive from vows, believing all the arrays of adornments spreading throughout the realm of realities, the sphere of omniscience, by the practices of all enlightening beings, derive from dedication; and by elimination of nihilism by knowledge of dedication, by elimination of the notion of permanence by knowledge of nonorigination, by elimination of erroneous views of causality by knowledge of causality, by elimination of false views by independent knowledge, by elimination of notions of self and others by knowledge of interdependence, by elimination of views attached to extremes by knowledge of the reality realm without extremes or mean, by elimination of the notion of transmigration by knowledge of the equal extinction of all abodes, by elimination of notions of becoming and decay by knowledge of nonorigination and nonextinction, by elimination of all views by knowledge of the nonorigination of emptiness, by dealing with the nonindependent nature of things with the power of knowledge of how to accomplish vows, by detachment from all notions of appearances by knowledge of the signless ultimate, due to the nature of things being unperishing like seeds producing sprouts, due to the nature of things being like the impression of a stamp, due to the nature of things being like seeing reflected images, due to the nature of things as being represented by sounds that are like echoes, due to the nature of things as arising from acts that are like illusions, due to the nature of things as rousing the formless world of mind, due to the nature of things as results conforming to the accumulation of causes and conditions, due to the nature of things as like developments according to accumulation of acts, due to the nature of things as outgrowths of skill in means, due to the nature of things as flowing into the transcendent equality of reality and unreality—with conscious thought accomplishing entry into knowledge thus, Sudhana prostrated himself before the great tower, the chamber of adornments of Vairocana.

After a long while, his being flooded by the energy of inconceivable roots of goodness, his body and mind refreshed, he rose from the doorstep of the tower, gazed with unblinking eyes at the great tower containing the adornments of Vairocana, circled it respectfully hundreds of thousands of times, and voiced these thoughts: "This is abode of those who dwell in the state of emptiness, signlessness, and wishlessness; this is the abode of those who dwell in the state of nonconceptualization of all things, those who dwell in the state of the unity of the cosmos, those who dwell in the state of ungraspability of the realm of beings, those who dwell in the state of the nonorigination of all things, those who dwell in the state of nonattachment

to all worlds, those who dwell in the state of nonreliance on what all worldlings rely on, those who dwell in the state of having shed everything, those who dwell in the state of independence from all supports, those who dwell in the state of independence of all bodily existence, those who dwell in the state of annihilation of all afflictive notions, those who dwell in the state of the essence of all things, those who dwell in the state of freedom from false imaginings, those who dwell in the state of detachment from all thought, those who dwell in the state of neither entering nor leaving all perceptions, those who dwell in the state of entry into profound transcendent wisdom, those who dwell in the state of capacity to penetrate the realm of reality in all its aspects, those who dwell in the state of ability to extinguish all afflictions, those who dwell in the higher state of wisdom free from all views, cravings, and conceits, those who dwell in the state of freedom arising from higher knowledge of all meditations, liberations, concentrations, and spiritual attainments, those who dwell in the state of development of all spheres of concentration of enlightening beings, those who dwell in the state of presence with all buddhas. This is the abode of those who dwell in the state where one eon enters all eons and all eons enter one eon; those who dwell in the state of the totality of one land and all lands as one land; those who dwell in the state where one thing and all things, all things and one thing, harmonize without conflict; those who dwell in the state of the unity of one being and all beings as one being; those who dwell in the state of nonduality of one buddha and all buddhas, all buddhas and one buddha; those who dwell in the state of instantaneous penetration of all meanings; those who dwell in the state of going to all lands in a single mental pulse; those who dwell in the state of appearance in the abodes of all beings; those who dwell in the state of willing welfare and happiness for all beings; those who dwell in the state of attainment of complete independence.

“This is the abode of those who have dropped all attachments to the world yet appear in the abodes of all beings in order to develop them to maturity; those who are not attached to any land but travel in all lands in the service of buddhas; those who travel in all lands to encompass the arrangement of all buddha-lands, without leaving where they are; those who are in the presence of all buddhas while free from attachment to the conception of Buddha; those who continue to associate with spiritual friends, even though they have no peer in any world in terms of knowledge; those who dwell in the abodes of all demons while yet being detached from passion; those who dwell in the state of comprehension of all ideas while their minds are clear of all ideas; those who adapt to all beings without duality between self and other; those who are physically present in all worldly realms without being cut off from the realm of reality; those who vow to remain in the world for all time without dwelling on the idea of long or short periods; those who appear in all worlds without moving from one spot.

“This is the abode of those who abide in the state of entering everywhere into the recondite realms of truth; those who dwell in the state hard to know; those who dwell in the profound state; those who dwell in the

nondual state; those who dwell in the signless state; those who dwell in the unopposed state; those who dwell in the ungraspable state; those who dwell in the nonconceptual state; those who dwell in the state inconceivable to all individual illuminates; those who dwell in the state that is beyond the sphere of all demons; those who dwell in the state that is undefiled by any worldly objects; those who dwell in the state of the transcendent ways of enlightening beings; those who dwell in the state of conformity to the state of all buddhas.

“This is the abode of those who dwell in the state that is void of signs yet do not enter the unchangeability of individual illuminates; those who dwell in the abode of nonorigination of all things and yet do not fall into the condition of nonorigination; those who dwell in contemplation of impurity yet do not make the condition of dispassion their final realization, nor do they live with elements of passion; those who dwell in the state of love, their minds not stained by hatred; those who dwell on interdependent origination, ultimately free from delusion in regard to all things; those who dwell in the four meditation states, yet do not come under the sway of meditation; those who dwell on the four immeasurables, yet do not go to the world of pure form, so that they may develop all sentient beings; those who dwell in the states of the four formless attainments, yet do not go to the formless world, because of universal compassion; those who dwell in the state of tranquillity and insight, yet do not realize knowledge and liberation for themselves alone, so that they may develop all sentient beings; those who dwell in the state of universal equanimity, yet do not abandon the realm of sentient beings; those who dwell in the state of emptiness yet do not stick to it as a view; those whose sphere is not in appearances yet who confront the guidance of beings who act on appearances; those who have no wishes at all, yet do not give up the vows of enlightening beings; those who can control all active afflictions, yet for the sake of developing sentient beings appear to act under the influence of afflictions; those who have ended death and birth by perfect knowledge, yet appear to be born and die; those who are detached from all conditions of existence, yet go into all conditions of existence by the power to guide all beings; those who dwell in love but have no emotional attachment; those who dwell in compassion but show no hesitation; those who dwell in joy but are always grieving because they watch all who are suffering; those who dwell in equanimity while working for others; those who dwell in the attainments of the nine successive stages of meditation, yet do not disdain the realm of desire; those who are independent of all becoming yet do not dwell in the experience of the absolute; those who dwell in the three liberations but do not dwell in the feeling of liberation of individual saints; those who observe the four holy truths but do not dwell in the experience of the result; those who dwell in profound contemplation of interdependent origination but do not dwell in attachment to the ultimate; those who practice the eightfold holy path but do not dwell in ultimate emancipation; those who transcend the states of sentient beings but do not dwell in attachment to individual liberation; those who have perfect knowl-

edge of the five grasping clusters but do not dwell in ultimate extinction of the clusters; those who are beyond the four demons but do not dwell on the idea of demons; those who have transcended the senses yet do not remain ultimately inoperative; those who dwell in Thusness, but do not dwell in the absolute limit of reality; those who show all vehicles of emancipation but do not leave the Great Vehicle—this is the abode of those who abide in all virtues.”

Then Sudhana spoke these verses:

Here is the compassionate, pure-minded Maitreya,
Radiant with love, striving for the good of the world;
At the stage of coronation, heir of the buddhas,
He dwells in contemplation of the enlightened realm.

This is the realm of great knowledge
Of the illustrious offspring of buddhas, secure in liberation;
This is the abode of those unrivaled ones
Who travel the realm of reality without attachment.

This is the abode of those risen from the power of discipline, generosity, patience, and vigor,
Who have reached perfection of the power of mystic knowledge by meditations,
Who are firm in wisdom, technique, resolve, and power,
Who have reached the goal of the Great Vehicle.

This is the abode of those of unobstructed intellect and broad mind,
Enjoying the realm of space, free from dependence,
Penetrating all times, free from obstruction,
Clearly perceiving all being and becoming.

Those who understand the principle of nonorigination of all things
Realize the nature of things as of the essence of space;
They do not rest on anything, like a bird in the sky—
This is the abode of those who are perfect in knowledge.

Those who, knowing the nature of passion, hatred, and delusion
As unreal, evolving from thoughts,
Go to dispassion, free from conception—
This is their abode, who have realized peace and tranquillity.

Investigating the doors of liberation, the truths, their meanings,
The path, the clusters, the senses, beings, and relativity,
Those who do not become attached to quiescence,
Who have wisdom and skill in means—this is their abode.

This is the abode of those who have entered the realm of unobstructed knowledge,

In whom vain imaginings and false thoughts of lands and beings
have ceased,
Who have abandoned the notion of self-existence of things,
Do not grasp things, and are filled with peace.

Those who traverse this cosmos unattached and unhindered
Roam free of existents, like the wind in the sky;
Free from all dependence, acting independently,
This is their abode, those of independent wisdom.

This is the abode of the compassionate ones
Who radiate love to extinguish all the ills
Of all beings in the miserable states of views
Suffering grievous pains.

In the confines of the mundane whirl, having lost the path of the wise,
Like a troop of people born blind without a guide;
Those who see the world like this and guide them to the path of liberation,
Like the leader of a caravan—this is their abode.

This is the abode of those invincible warriors
Who see the world in the snare of demons,
Mastered by birth, sorrow, old age, and death,
And lead the way to safety, peace, and emancipation.

Seeing this world afflicted, diseased,
They gather the medicines of immortal knowledge
And foster release, with great compassion;
This is the abode of those like master physicians.

This is the abode of those like mariners
Who make a ship of good ways
To save those fallen in the sea of death, a mass of sorrows,
Soothing troubled, helpless beings.

Those of pure minds devoted to omniscience
Who relieve beings in the sea of affliction,
Cross the ocean of existence and pull them out—
This is their abode, who are like fishers.

This is the abode of those like giant birds
Who watch the abodes of all beings
With love and compassion, based on great vows,
And pull beings out of the sea of existence.

This is the abode of those who course in the sky of reality,
As suns and moons illuminating the abodes of beings,
With the orb of vows and rays of knowledge
Lighting up the world.

This is the abode of the steadfast
Who remain for eons to develop even one being,
And as for one do the same for all,
As refuges for the world.

This is the abode of those of adamant will
Who spend endless ages in a single land
Working tirelessly for the benefit of the world,
And as in one land, do the same everywhere in the ten directions.

This is the abode of those like oceans of intellect
Who imbibe the multitudes of teachings of buddhas
In the ten directions at a single sitting
And continue forever, alert and never complacent.

This is the abode of those unobstructed in action
Who go forth to untold oceans of lands,
Enter the assemblies of the Guides,
And serve the buddhas in various ways.

This is the abode of the mines of all virtue
Who have entered the infinite ocean of practice,
Steadfast, plunging into the ocean of vows,
Acting for the weal of the world for myriad eons.

This is the abode of those with unobstructed eyes
Who perceive infinite lands, buddhas, beings,
And ages, in a single point, going in and out
Without encountering any boundaries.

This is the abode of those exalted in perfection of virtue
Who perceive myriad eons, lands, buddhas, and beings
In a single moment of awareness,
Based on unobstructed knowledge.

This is the abode of those unattached and unhindered in action
Who carry out as many vows
As atoms in all lands
And drops of water in the oceans.

They enter holy undertakings, mnemonic powers, concentrations,

Meditations, liberations, and vows,
Practicing these for endless eons;
The mindful offspring of Buddha are in here.

Here abide the offspring of Buddha, various, diverse;
They carry out many instructive talks,
And, considering arts and sciences beneficial to the world,
They dwell here, in the abode of the wise.

Here they dwell, in knowledge of means of supercognition,
Of all the different patterns of existence everywhere;
They see births and deaths everywhere,
While grounded in liberation within illusion, unhindered in action.

Abiding here, from their first determination,
They show spiritual practice based on the good;
Filling the cosmos with multitudes of emanations,
Thus they show hundreds of miracles.

Those who awaken to enlightenment in an instant of awareness
Enter an endless variety of acts of knowledge;
This is the abode of those who have reached what is hard to attain,
Such that the thought of it would drive the worldling mad.

This is the abode of those whose minds are unhindered,
Who course in the unobstructed reality realm,
Whose sphere is that of nongrasping,
Whose will and intellect are pure.

This is the abode of the peerless ones
Who live and act in all worlds
Without attachment, who abide
In knowledge of nonduality.

This is the abode of the dispassionate
Who realize phenomena are like space in essence,
Without any basis, quiescent,
And live among them as in space.

Here abide the merciful
Who see the world injured by pain and sorrow
And concentrate on the welfare of the world,
Filled with great compassion.

Here the infinitely liberated
Appear in the abodes of all beings

Like the sun and moon,
Free from the snare of the mundane whirl.

Here the offspring of Buddha stay,
Yet in the presence of all buddhas,
Appearing in all lands,
Throughout endless eons.

While here they pervade all directions
With multitudes of emanations,
As many as the bodies of all enlightening beings,
Equal to the universe.

The valiant ones are all in here
Examining the sphere of the enlightened;
They abide for countless eons
Yet never become surfeited.

Here, in each instant awakening
To untold millions of concentrations,
They reveal the realm of buddhahood
In accord with the concentration they enter.

Those of vast perception here
Instantly gain access to
Eons, lands, and buddha-names,
Throughout measureless eons.

Here they enter infinite eons
In a single thought,
Free of false ideas,
By control of thoughts of the world.

Here, in the abode of concentration,
They see past, present, and future,
Pinpointed on each instant,
As they roam in the palace of liberation.

While here in this abode,
Sitting cross-legged, without disappearing
They simultaneously appear
In all lands, everywhere.

Abiding here, these mighty ones
Drink of the ocean of buddhas' teachings,

Having gone into the sea of knowledge
And reached the other shore of inexhaustible virtue.

Here, with unobstructed thought,
They think of the number of all buddhas,
The number of all lands and ages,
And the number of all phenomena as well.

Staying here, the offspring of buddhas
Instantly discern the formation and decay
Of all the lands there be
In past, present, and future.

Here, in the palace of enlightening beings,
They observe in all their difference
The action of the buddhas,
The aspirations and faculties of beings.

In a single atom they see
Congregations, lands, beings, and ages,
As numerous as all atoms,
All there without obstruction.

In the same way
They see in all atoms
Congregations, lands, beings, and ages,
All clearly defined.

Here they discern the essence of things,
Of all lands, ages, and buddhas,
As without inherent existence,
Through the principles of nonbecoming.

Here they observe the equality
Of beings, phenomena, and buddhas,
And discern the equality of lands and endeavors
Of past, present, and future.

The steadfast ones here in this best of abodes
Guide millions of other beings,
Glorify millions of buddhas,
And also contemplate phenomena.

In millions of eons I could not tell
The scope of the undertakings and knowledge
Of the wise, beyond thought,
So endlessly vast is it.

I bow in respect to the abode
Of the blameless ones in the realm of nonobstruction
And to the noble Maitreya, best of enlightening beings,
Unhindered in action, incomparably pure in mind, always aware.

Having praised and honored the enlightening beings dwelling in the great tower of the chamber of adornments of Vairocana in this way with innumerable eulogies of enlightening beings, Sudhana stood at the foot of the tower wishing to see the great enlightening being, desirous of meeting Maitreya. Then he saw Maitreya outside the tower, coming from somewhere else, followed by a great number of beings, respectfully flanked by the gods Indra, Brahma, and the world guardians, surrounded by many relatives and priests, coming toward the great tower of the chamber of the adornments of Vairocana. Seeing Maitreya, Sudhana was uplifted in mind, very happy and joyful, and prostrated himself before Maitreya from afar.

Now Maitreya, seeing Sudhana, pointed him out to the crowd with his right hand and spoke these verses eulogizing the virtuous qualities he had actualized:

Look at Sudhana, pure in mind, born of enduring riches;
Seeking the practice of supreme enlightenment, this wise one has
come to me.

Welcome, son of compassion and love, universally kind;
Welcome, tranquil eyes; do not flag in practice.

Welcome, pure of heart, tireless in mind;
Welcome, buoyant in sense; do not flag in practice.

Having set out to contemplate all truths, guide all beings,
And follow all spiritual benefactors,
You are welcome, with your unshakable, steadfast resolve.

You are welcome, having come by a good path, on the path of virtue;
You are welcome, having set forth on the path of the Victors;
May you succeed, never stopping.

Welcome, full of virtue, enriched by goodness;
Your scope of action is endless; it is rare to see such as you in the world.

You consider gain and not gaining equal, you are beyond censure,
Misery, and ill repute; like a lotus, unstained by worldly things,
You are undistracted in mind.

Your heart is pure, free of guile and deceit, a good receptacle,

Free from pride and conceit; free from anger, not arrogant,
You are a welcome sight.

Attentive to all fields of awareness, born of the treasures of every
dimension,
Developing the treasuries of all buddhas; welcome, indefatigable one.

Aware of past, present, and future, absorbed in the reality realm,
Born of the womb of virtues of all buddhas; welcome, tireless hero.

Sprung from the ground of Manjushri's knowledge, grown by the
watering
Of Meghashri, having sought out all enlightening beings, come—
I will show you the unimpeded realm.

See this net of vows, pervading the cosmos, inconceivable;
Spreading it, drawing forth the path of enlightening practice,
Sudhana has come.

Seeking the realm of the Victors, pursuing the practice of the undefiled,
Inquiring into the ocean of vows, this indefatigable one has arrived.

Asking where the past guides have studied, what the future ones
will learn,
And what the present ones practice, he has come here.

He comes with the thought of spiritual teachers,
Guides to the realization of all truths,
Teachers of the path of enlightening practice—
Thus he has come here.

He comes with these thoughts: "Enlightening beings increase my wisdom
And grant me enlightenment, they are praised by the buddhas.

"They are my parents, my wet nurses of virtue, always protecting
my limbs of enlightenment, keeping me free from all harm.

"As physicians they release me from old age and death,
As celestial beings they shower the ambrosia of immortality;
They are like the moon, clear and full, like the sun,
Showing the way to peace.

"They are like polar mountains, impartial to friend and foe,
Like oceans, unshakable in mind, like pilots and protectors.

"They are valiant givers of fearlessness, reliable caravan leaders,

guides who give me well-being"—with these thoughts he serves the Friends.

"They always show all spheres of truth,
Showing the virtue and knowledge of all buddhas;
Removing the ills of all states of woe,
They show me what is good.

"They bestow the treasures of buddhas,
They guard the treasuries of the Victors;
They are holders of the secrets of the buddhas"—
Thus this wise one follows the Friends.

See this wise one of lofty aspiration serving the Friends;
You should study as he indicates.

By virtue of past goodness he saw Manjushri and set out for
enlightenment,
Acting on Manjushri's instructions; observe his perseverance.

Having given up all comforts, home, family, and wealth, like an immortal,
He attends the Friends as a servant.

Having purified his mind and relinquished his body, this wise one
Will see the abode of all buddhas and henceforth develop this fruit.

Seeing people afflicted with sickness, beings tortured by a hundred pains,
Burning with the fears and sorrows of birth and death,
He compassionately acts for their benefit.

Seeing the world beaten by the mechanisms of suffering,
In the repetitious circle of conditioning,
He seeks the adamant knowledge
That breaks the mechanism of suffering and the circle of conditioning.

Aiming to clear all lands of the weeds and brambles of lust and hatred,
Infestations of clinging to views, sprouts of harm,
He seeks the strong plow of wisdom.

The mind of the world is thick with delusion and ignorance,
Bereft of the eye of wisdom, without a guide;
He will become a leader of the world,
Showing the way to the abode of safety.

He will be a conveyor of tolerance and liberation,

Assailing the enemy afflictions with the sword of knowledge,
Heroic bestower of freedom from fear, teacher of the world.

He is assembling the ship of the Teaching,
Having learned the route of the ocean of knowledge;
He is a helmsman on the sea of existence,
Leading to the treasure island of peace.

This buddha-sun will rise in the sky of reality, a great light,
An orb of vows with rays of knowledge, illuminating the abodes of
all beings.

This buddha-moon will rise, a full orb of virtues
Equally cooling with higher love, exquisite light impartial toward all.

Based on a firm ground of will, enlightenment practice gradually rising,
He will become an ocean of knowledge, mine of all spiritual jewels.

Born of the dragon of the mind of enlightenment, ascended into the
sky of reality,
Raining the teachings everywhere, he fosters all good fruits.

He will light the lamp of truth, the pure wick,
Dispelling the darkness of defilement,
The lamp in a strong vessel of love and awareness,
Glowing with the pure flame of the spirit of enlightenment.

From the embryo of the aspiration for enlightenment, compassion,
and love,
Gradually developing the limbs of enlightenment, this baby buddha
is growing.

He will develop the embryo of virtue and clarify the path of knowledge;
He is recognized as an embryo of knowledge, developed in accord
With the womb of vows.

One like this, girt with compassion and love,
An altruist determined to liberate beings,
Is hard to find in the world, celestial or human,
So pure is his mind.

Based on good roots of mind, grown through steadfast effort,
Shading the three realms of being—such a fruit-bearing tree of knowledge
Is hard to find.

Aiming to develop all virtues, inquire into all truths,

And break through all doubts, he serves the Friends with diligence.

Destroying the afflictions of demons, clearing away views, defilement, and craving,
Intent on freeing all beings, he has learned to do what is best.

He will clear away the states of woe and show heaven; he will lead the world
On the road of liberation, on which virtuous path he stands.

He will become a destroyer of conditioned existence,
Cutting through the net of all states of being,
Liberating beings in all states from misery
And giving them well-being.

He will free them from the straits of views,
Cut through the entanglements of the web of craving,
Clear away blameworthy passions,
And become a guide on the path for the world.

He will be a refuge for the world, providing light for all beings,
A guide in the three realms of existence, knowing becoming and decay everywhere.

He will purify people asleep in affliction, wisely pulling them from the mud of lust,
Freeing them from clinging to notions, liberating them from bondage.

Rejoice, Sudhana, for you will illumine the various aspects of reality,
Illumine the various aspects of the world,
And reach the goal of the various aspects of all truths.

As your behavior is mild, as your faith is impeccable,
As your intention is virtuous, you shall fulfill them all.

You will see all buddhas soon, you will soon go to all lands,
You will soon know all truths—such good have you done on your own.

You will purify many lands and liberate masses of beings;
You will fulfill myriad practices—such are your many attainments.

You will be a vessel of virtues, a source of good;
You will be equal to the offspring of buddhas, in accord with your devotion.

You have conquered the demons and purified your actions;

You have cleared away the afflictions in accord with your vows.

You will clear the path of knowledge and realize the path of truth;
Before long you will halt the course of the mechanism of suffering,
Which is due to afflictions in action.

You will turn the supreme wheel of truth, breaking the cycle of suffering
Of all beings, which is based on the routines of the world,
The circle of becoming, gone astray in repetition of mundane states.

You will preserve the lineage of buddhas, purify the lineage of the
Teaching,
Support the spiritual Community, and become a source of treasures.

You will remove the web of craving and the dense net of views,
You will free the world from the net of suffering,
Having purified such a network of vows.

You will perfect beings, purify the world, and establish
The realm of knowledge—such is your intention.

You will bring greater felicity, beneficially gladdening sentient beings,
Gladdening the family of enlightening beings, satisfying the wishes of
all buddhas.

You will be a buddha clearly seeing the abodes of all states of being,
Seeing reflections of all lands and the scope of all truths.

You will be a light illumining the reality realm,
Extinguishing all states of woe, bringing felicity to existence.

You will show the door of heaven and open the door of enlightenment
in the world;
You will lead the world to the door of liberation, the doorway you
have cleared.

You will lead away from false paths into the path of sages;
You will humbly follow the path of enlightenment, resolute and diligent.

Intent on freeing beings in the sea of existence from suffering,
You will save the world from the sea of existence—
Become such an ocean of virtue.

You will evaporate the sea of afflictions of beings
With the transcendent lights of the sun of knowledge;
Introducing them to the ocean of spiritual practice,

You will lead them into the ocean of knowledge.

You will increase the ocean of understanding
And purify the ocean of practice;
Soon you will plunge deep into the ocean
Of the vows of all buddhas.

You will view many oceans of lands and see the oceans of congregations therein;
By the power of the ocean of understanding, you will imbibe the ocean of teachings.

You will see multitudes of buddhas and will make myriads of offerings;
You will hear millions of truths—such are the vows you make.

You will go to the abodes of all lands, to all the abodes of beings,
And will observe the abodes of all buddhas—this is the direction you are taking.

You will observe the abode of concentration and tell of the abodes of liberation;
You will dwell in spiritual powers, grounded in the reality realm.

You will rise over the abodes of all beings, like the light of sun and moon,
And ascend to the presence of the buddhas—such is your climb on the great path.

You will walk in the realm of good, in the realm unattached to any world,
And attain supreme peace—such is your realm of higher knowledge.

The differentiations of the cosmic network,
And all the differentiations of the network of lands,
Soon you will see, pervading, like the wind unhindered in the sky.

You will see the extent of the reality realm,
You will go to the reaches of the worlds,
You will see all buddhas of all times;
So rejoice, Sudhana.

Do not be downhearted, be happy and content,
In that you have seen, see, and will see yet such liberation as this.

Sudhana, you are a good vessel of virtues, following the instructions of Buddha;
You are fit to bear this Teaching—by it you see this wonder.

Such as are hard to see in millions of eons, much more to reveal their virtues,

You have seen carrying out good practice, enlightening beings
In the realm of nonattachment.

You are welcome in the human world; inconceivably great is your gain,
That you have seen Manjushri face to face and made such a vessel
of virtue.

You have left all states of woe, cleared away the misfortune of situations
Inopportune for attaining enlightenment, transcended all evil things—
Do not be weary or distressed.

You have left the stage of the ignorant and are firmly grounded
In the virtues of enlightening beings; having fulfilled
The greatest knowledge, soon you will attain buddhahood.

Enlightening practice is like an ocean, enlightened knowledge is
like space,
The ocean of vows is equally vast—you should be happy with these.

The Friends are indefatigable, firm in will, and sure in application;
Those who follow such Friends as these will soon become guides
themselves.

Seeing how various are the many practices of enlightening beings
To educate sentient beings, do not become perplexed
About enlightenment practice that confronts all realities.

Your achievement of virtue is inconceivable;
You are useful, righteous, virtuous, and faithful.
By this accomplishment today you see such enlightening beings.

See how great is your gain in seeing enlightening beings continuously;
They each show you your vows, and you follow them all.

Hard to find even in hundreds of lifetimes
Is such a participant in the practices of enlightening beings;
Therefore the enlightening beings, one after another,
Show you their ways of liberation.

People live with enlightening beings for millions and billions of ages
Yet do not know of their state, nor make themselves vessels of virtue.

You hear this teaching, and see what is hard to find in the world,
The spiritual manifestation of greatness of enlightening beings—
You should be uplifted in mind.

All the buddhas are minding you, the enlightening beings are caring for you,
And you are grounded in their teaching—bravo, Sudhana, you live a good life.

You live according to the principles of the family of enlightening beings,
And learn the qualities of the offspring of buddhas;
You will prolong the lineage of buddhas—you should be most joyful.

All buddhas are your peerless parents, all enlightening beings your siblings;
The elements of enlightenment are all your relatives—
Nobly born are you, as an offspring of the buddhas.

Sustainer of the lineage of spiritual sovereigns,
Prolonger of the lineage of enlightening beings,
You will attain buddhahood soon, so be happy, Sudhana, full of joy.

Soon you will receive the supreme marvelous coronation of all buddhas
And become equal to the peerless heirs of the Victors.

As a man sows a seed, so shall he reap the fruit;
Today I bring you glad tidings, that you may find inconceivable joy.

Even unthinkable millions of enlightening beings
Who have carried out this practice for millions of eons
Have not attained such accomplishment
As you have realized in one lifetime.

This is all the fruit of devotion and firmness and vigor of will;
Those who admire this practice should take up what Sudhana has done.

All practice derives from vows, all qualities derive from application;
Sudhana, you have accomplished this, forever the best course of conduct.

The extent to which the dragons will is the extent to which rain is produced;
The extent of the scope of vows and knowledge is the extent of pervasion
Of enlightenment practice.

This should be shown to you, Sudhana, by the practice of the good;
Once one realizes this, one will be serving the Friends thereby.

Remember the millions of bodies past that you squandered uselessly
for lust;
Now pursuing the path of enlightenment, this body, well disciplined,
Should be critical.

Over millions of eons past you experienced all miseries in conditioned states;
Having turned away from myriad buddhas, you did not hear such a doctrine as this.

Now you have got your chance as a human, in the presence of Buddha,
With such spiritual friends; how could one not be purified
when one has heard of the practice of supreme enlightenment?

Even if there are buddhas existing and the Teaching is heard
From spiritual friends and benefactors,
If one does not listen to this doctrine one's mind will not be purified.

By it an attitude of faith and devotion is produced, supreme respect;
Getting rid of desire, views, and lassitude, listen to this Teaching more
and more.

Hearing of such an entry into practice, whoever accomplishes this
undertaking
Makes a supreme gain, inconceivable—this human life is worthwhile.

For one whose mind is thus purified, the buddhas are not hard to find,
The enlightening beings are all friends, and there is no more doubt
of enlightenment.

One who has entered such a teaching keeps all the precepts,
Abandons all causes of misery, and embraces all virtues.

Soon, relinquishing this body, you will go to a buddha-land, purified;
You will see the abode of enlightening beings and behold the buddhas everywhere.

You have completed a set of past causes, Sudhana, based on your devotion;
You serve the Friends with the highest aim, thereby growing like a
lotus in water.

Intent on rapport with all spiritual friends and with all buddhas,
Intent on seeking out all truths, arise, well disciplined, and do not weary.

Set out to apply all truths and follow all the paths; offspring of Buddha,
Grounded on vows, arise, vessel of all virtues.

Through such perfect devotion you have paid this honor to me;
Soon you will come into the presence of the assemblies of all buddhas.

Bravo, Sudhana, buoyant in mind, conscious of the vows of all

buddhas;
Firm in resolve, you soon will reach the perfection of virtue of buddhas.

Ask Manjushri about ultimate liberation in the realm of knowledge;
He will initiate you into the highest practice of good in your final
existence.

Thus Maitreya, seeing Sudhana arrive, imbued with virtues, in the realm of nonobstruction, revealed him to the assembly, speaking of his treasury of qualities. Sudhana, hearing such supreme direction and instruction, was flooded with joy and burst into tears. His hair stood on end and he sighed with delight. He rose and paid his respects to Maitreya. Then, by the mental power of Manjushri, there appeared in his hands beautiful flower garlands and jewels, produced by the vows of enlightening beings; blissfully, Sudhana showered these on Maitreya. Then Maitreya patted him on the head and said, "It is good that you are so indefatigable, Sudhana; you will be a vessel of virtues, like Manjushri and me."

Hearing this, Sudhana disclosed the joy of his heart: "It is hard to find, even in hundreds of lifetimes, such Friends as these whom I have now met. It is good for me to have come here today. By the direction of the honorable Manjushri, perfect in true virtue, I have found this rare Friend. I should quickly meet Manjushri himself."

Then Sudhana stood respectfully before Maitreya and said, "Noble one, I have set out for supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. It has been predicted by all the buddhas that noble Maitreya will become supremely perfectly enlightened in one lifetime; and one who is sure of supreme perfect enlightenment in one lifetime has gone beyond all the stations of enlightening beings, entered the certainty of enlightening beings, fulfilled all the transcendent ways, entered all doors of tolerance, attained all states of enlightening beings, mastered all ways of liberation, perfected all concentrations, reached the goal of all courses of action of enlightening beings, attained all powers of memory, intellect, and methods of elucidation, mastered all powers of enlightening beings, gathered all provisions of enlightening beings, mastered the methods of wisdom and skill in means, developed the illumination of higher knowledge, mastered all learning, purified all practices of enlightening beings, accomplished all methods of carrying out vows, received the directions of all buddhas, comprehended all vehicles of liberation, taken on the empowerment of all buddhas, embraced the enlightenment of all buddhas, preserved the treasuries of all buddhas, stored the secrets of all buddhas, gained leadership of the esoteric circle of all enlightening beings. Such a one is a hero in all assaults against afflictions, a guide to those in the wilderness of the mundane whirl, a physician for those sick with afflictions, a chief of all beings, a leader, preeminent among all noble people, highest of all saints, a pilot for those in the sea of the mundane whirl; such a one draws the net of means to guide sentient beings,

observes the faculties of people who have matured, is united with all sentient beings, is engaged in protecting all enlightening beings, is in concert with all the works of enlightening beings, is in the circles of all buddhas, is reflected in the abodes of all beings, is unstained by the things of the world, is beyond the reach of all demons, is in accord with the realm of all buddhas, has attained nonobstruction in the sphere of all enlightening beings, is engaged in the service of all buddhas, is one with all enlightened qualities, wears the turban of coronation, sits on the throne of spiritual sovereignty, is initiated into the realm of omniscience, is a source of all enlightened teachings, has attained enlightenment and mastery of omniscience.

"So please tell me, noble one, how an enlightening being is to learn and carry out the practice of enlightening beings, by which practice an enlightening being attains enlightenment and understands all enlightened teachings, responds when called upon, rescues sentient beings, fulfills the commitment to carry out the practice of enlightenment, comforts and inspires people, keeps true to one's word, ascertains all the myriad buddha-teachings, sustains the lineage of buddhas and enlightening beings, and preserves the eye of enlightenment."

Then the enlightening being Maitreya, looking over the whole crowd, pointed out Sudhana and said, "Good people, look at this fine young man, who asks me about the perfection of the virtues of enlightening practice. With this diligence, this purposefulness, this zealous commitment, this steadfast will, this unflagging vigor, this thirst for enlightened teaching, this excellent questing, this burning urgency, this desire to meet spiritual friends and benefactors, this indefatigability in attendance on spiritual friends and benefactors, he left his city in search of spiritual benefactors at the direction of Manjushri and traveled south, inquiring of a hundred and ten spiritual benefactors, until finally he has come to me, his mind thoroughly unwearied.

"Good people, it is hard even to get to hear of the name of those like this who have set forth on the Great Vehicle of universal enlightenment, who have undertaken the great vow, who are resolute in the great endeavor, who are girt with great compassion, who are intent on saving sentient beings with great love, who act with transcendental energy, who are engaged in protecting the great caravan of beings, who are carrying beings across the ocean of the mundane whirl, who are on the road to omniscience, who are engaged in assembling the spiritual ark, who are determined to assemble the great wealth of the treasures of the Teaching, who are engaged in assembling the preparations for the great spiritual activity—it is hard to even hear their names, to see them in person, to associate with them, or to share in their practice.

"Why is this? This sincere good person has set out to save all beings, undertaken to liberate all beings from misery, to evaporate all bad tendencies, to put an end to all states that are inopportune for attaining enlightenment, to block off all perilous roads, to dispel all darkness of ignorance, to cross all the wastelands of the mundane whirl, to stop all vicious

circles, to get beyond the reach of all demons, to remove all attachment and dependence, to rescue people from the mire of lust, to abandon passion for joy, to remove the fetters of views, stop attachment to the body as real, cut through the snare of conception, stop the pursuit of error, to pluck out the thorns of delusion, to break through obstacles, to shatter the mountains of obstructions, to remove the net of craving, to dissolve the bonds of ignorance, to illuminate existence, to do away with guile and deceit, to clear mental disturbance, to remove doubt and confusion, to get out of the current of ignorance and delusion, to repel all the ills of the mundane whirl.

“Indeed, good people, this worthy wishes to assemble the ship of the Teaching, a precious gift, to rescue beings from the four torrents. He wishes to set up the great bridge of the Teaching for those sunk in the morass of views. He wishes to produce the light of knowledge for those in the darkness of delusion. He wishes to point out the path of sages to those lost in the wilderness of the mundane whirl. He wishes to dispense the medicine of the teaching to those suffering from the illness of afflictions. He wishes to give the element of immortality to those assailed by birth, old age, and death. He wishes to cool those burning with the three fires by means of the water of tranquillity. He wishes to give great comfort to those suffering from sorrow, grief, misery, and depression. He wishes to give those bound in the prison of existence the knowledge of how to break out. He wishes to give the sword of wisdom to those tied up in the bonds of views. He wishes to show the door of liberation to those locked in the city of the triple world. He wishes to show the direction of safety to those headed in dangerous directions. He wishes to comfort those suffering from the joint operation of afflictions. He wishes to lend a hand to those terrorized by the perils of falling into states of woe. He wishes to show the citadel of nirvana to those struck by the murderous clusters. He wishes to tell those surrounded by the serpents of the elements how to escape. To those loitering in the ghost town of the sense media, he wishes to show the way out by the light of wisdom. Those on wrong paths he wishes to lead into the right path. To the friendless he wishes to show true spiritual friends. Those clinging to the realm of the infantile unenlightened condition he wishes to initiate into the teachings of sages. Those clinging to the city of the mundane whirl he wishes to lead away into the city of omniscience.

“Thus, for the salvation of sentient beings, this worthy, ceaselessly pursuing the complete purification of the aspiration for enlightenment, is tireless in mastering the Great Vehicle, never complacent in seeking all means of conveying truth, constantly engaged in fulfilling all the provisions for enlightenment, always bearing the responsibility of clarifying all avenues of truth, carrying out all practices of enlightening beings with vigor, not stopping anywhere, carrying out all vows with unbending effort, meeting all spiritual benefactors without complacency, tireless in attendance on all spiritual benefactors, properly following the advice and instruction of all spiritual benefactors.

“In all the world it is hard to find people who aspire to supreme true

enlightenment; it is even harder to find those who set out for supreme true enlightenment, who master the teachings of buddhas with such diligent application, seek the path of enlightening beings with such ardor, purify the practice of enlightening beings with such purposefulness, attend spiritual benefactors with such diligence, follow the knowledge of spiritual benefactors with such urgency, carry out the instructions of spiritual benefactors with such unbending determination, assemble the elements of enlightenment with such correct understanding, be so indifferent to gain, honor, and praise as not to ruin the will appropriate to an enlightening being, seek the Great Vehicle of enlightening beings with such detachment from home and family, comforts, enjoyments, and material goods, and seek omniscience with such indifference to joy and life. Other enlightening beings will not, in millions of eons, attain the fulfillment of the practice and vows of enlightening beings, abide in enlightenment, purify a buddha-land, guide sentient beings, know the reality realm, attain the transcendent ways, extend the network of practices, fulfill the undertakings of vows, transcend the works of demons, develop rapport with spiritual friends, perfect all the practices of enlightening beings, or accomplish the power to carry out the practice of the universally good enlightening being, to the extent that this Sudhana will achieve these things in one lifetime."

Then Maitreya, having eulogized the true virtues of Sudhana, and thereby strengthened the determination for enlightenment in hundreds of thousands of people, said to Sudhana, "It is good that you have set your mind on supreme perfect enlightenment for the welfare and happiness of all worlds, for the salvation of all beings, for the attainment of all enlightened qualities. You have made a great gain, and your existence amid humanity is indeed welcome. You live the good life among the living and have satisfied the purpose of the emergence of Buddha in the world. You have met the benefactor Manjushri and have made yourself a worthy vessel of truth. You have been nourished with virtues and stabilized on good qualities. You have purified high resolve and good intention. You are minded by all buddhas, and you are in the care of all spiritual friends. By this intent of yours you have developed the determination for supreme perfect enlightenment.

"What is the reason? The determination for enlightenment is the seed of all elements of buddhahood; it is like a field, growing good qualities in all beings; it is like the earth, being a support for all beings; it is like water, washing away all afflictions; it is like wind, unattached to all worlds; it is like fire, burning up the deadwood of clinging to views; it is like the sun, illumining the abodes of all beings; it is like the moon, fulfilling the sphere of all good qualities; it is like a lamp, producing spiritual light; it is like an eye, seeing the even and the uneven; it is like a road, leading to the city of omniscience; it is like a passageway, leading away from all wrong paths; it is like a vehicle, carrying all enlightening beings; it is like a door, leading into all the practices of enlightening beings; it is like a mansion, because of determination to abide in concentration; it is like a park, because of experience of spiritual pleasures; it is like a home, protecting all beings; it is like a basis, being the

practice of all enlightening beings, it is like a father, protecting all enlightening beings; it is like a mother to all beings; it is like a nurse, protecting in every way; it is like a king, overwhelming the mentality of all individually liberated ones; it is like an overlord, because of the excellence of all vows; it is like the ocean, containing all jewels of virtue; it is like the polar mountain, being impartial toward all beings; it is like the surrounding mountains, being a refuge for all beings; it is like the Himalaya, growing the herb of knowledge; it is like intoxicating fragrance, being the seat of all scents of virtue; it is like the sky, because of the great extent of its virtue; it is like a lotus, unstained by any things of the world; it is like an elephant, patient and noble; it is like a horse of good breed, free from all unruliness; it is like a charioteer, being the driver of the Great Vehicle; it is like medicine, curing the ills of afflictions; it is like a pit, because in it all bad qualities disappear; it is like a thunderbolt, penetrating all things; it is like a chest of incense, producing the aroma of all virtues; it is like a great flower, pleasant to the sight of all beings; it is like cooling sandalwood, cooling off the burning of passion; it is like the moon, pervading the cosmos; it is like the medicine 'good to see,' obliterating all ills due to afflictions; it is like an extracting drug, as it extracts the arrows of evil propensities; it is like a chief of gods, because of mastery of all the faculties; it is like the god of wealth, because it puts an end to all poverty; it is like the goddess of beauty, being adorned with all virtues; it is like jewelry, gracing all enlightening beings; it is like the conflagration that ends an eon, burning up all evil-doing; it is like medicine for underdevelopment, because it increases the growth of all enlightened qualities; it is like a dragon pearl, repelling the poison of all afflictions; it is like a water-clearing jewel, because it removes all turbidity and pollution; it is like a wish-fulfilling jewel, granting success in all aims; it is like the horn of plenty, fulfilling all wishes; it is like the desire-granting tree, as it showers the ornaments of all virtues; it is like a goose-feather robe, as it does not absorb any of the ills of the mundane whirl; it is like cotton fiber, being soft in nature; it is like a plow, clearing the mind-field of sentient beings; it is like a warrior, striking down the self; it is like an arrow, piercing its target of suffering; it is like power, overcoming its enemy, afflictions; it is like armor, protecting logical thought; it is like a scimitar, cutting off the head of affliction; it is like a sword blade, slashing through the armor of pride, conceit, and arrogance; it is like a razor, slicing off compulsive propensities; it is like the banner of a hero, bringing down the banner of pride; it is like a machete, felling the tree of ignorance; it is like an ax, cutting through the tree of suffering; it is like combat, being a savior from all attacks; it is like hands, protecting the body of the transcendent ways; it is like feet, being the base of all virtue and knowledge; it is like a surgical probe, cleaning away the covering of the sheath of ignorance; it is like an extracting instrument, extracting the thorn of the notion of self; it is like a hoe, dragging away the thorns of propensities; it is like a benefactor, freeing you from the bonds of the mundane whirl; it is like wealth, rejecting all that is useless; it is like a teacher, knowing the way to carry out all enlightening practices; it is like a mine,

having inexhaustible blessings; it is like a fountain, having inexhaustible knowledge; it is like a mirror, showing the reflection of all ways into truth; it is like a white lotus, free from defilement; it is like a great river, carrying forth the streams of the ways of transcendence and the ways of integration; it is like the chief water spirit, causing the clouds of the Teaching to shower; it is like the root of life, sustaining the universal compassion of all enlightening beings; it is like the elixir of immortality, bringing you to the deathless realm; it is like an all-encompassing net, taking in all beings who can be guided; it is like health, producing endless health; it is like an antidote to poison, vitiating the poison of desire; it is like a spell, destroying the poison of all folly; it is like wind, removing all barriers and obstacles; it is like an island of jewels, being a mine of the spiritual jewels of all the limbs of enlightenment; it is like a family, producing all good qualities; it is like a home, being the abode of all virtuous qualities; it is like a market, attended by all enlightening 'merchants'; it is like liquid metal, clearing all obstructions caused by actions and afflictions; it is like a honeybee, filling the stores of provisions for omniscience; it is like a road, whereby all enlightening beings approach the city of omniscience; it is like a vessel, holding all pure qualities; it is like rain, settling the dust of afflictions; it is like a basis, defining the respective stations of all enlightening beings; it is like a magnet, unaffected by individual liberation; it is like a jewel, inherently pure; it is like an emerald, being totally beyond the knowledge of all individual illuminates and worldlings; it is like the drum that sounds the hour, because it wakes up beings sleeping in affliction; it is like still, clear water, being pure; it is like an ornament of the finest gold, obscuring all collections of virtue in the conditioned realm; it is like an enormous mountain, being invulnerable to anything in the triple world; it is like a savior, not abandoning any who take refuge in it; it is like motivation, because it draws you toward your aim; it is like intelligence, because it creates contentment of the heart; it is like sacrifice, because it satisfies all beings; it is like understanding, because it is what is best in the minds of all beings; it is like a treasury, preserving all enlightened qualities; it is like a summary, containing all the practices and vows of enlightening beings; it is like a protector, protecting all beings; it is like a guardian, repelling all evils; it is like the net of Indra, rounding up the titans of afflictions; it is like the snare of the sky god, rounding up the teachable; it is like the fire of Indra, burning up all habitual propensities and afflictions; it is like a monument for the world. In sum, the virtues of the determination for enlightenment are equal to all the qualities and virtues of buddhas. **Why?** Because it is the source of all the practices of enlightening beings, and from it come all buddhas of past, future, and present. Therefore, whoever has aroused the determination for supreme perfect enlightenment becomes imbued with measureless virtues because of being absorbed by the will for omniscience.

"Just as there is a medicine called 'fearless' that prevents five perils—one is not burned by fire, not affected by poison, not wounded by weapons, not swept away by water, not suffocated by smoke—in the same way, an enlight-

enlightening being who has taken the medicine of the will for omniscience is not burned by the fire of passion, not affected by the poison of objects, not wounded by the weapons of afflictions, not swept away by the torrent of existence, not suffocated by the smoke of false discrimination.

“Just as there is a medicine called ‘liberated’ that frees one from fear of attack, in the same way an enlightening being who has taken the medicine of knowledge of aspiration for enlightenment has no fear of being impinged upon by the mundane whirl.

“Just as there is an herb whose scent repels all poisonous snakes, in the same way the scent of the determination for enlightenment wards off the vipers of afflictions.

“Just as a person who has taken the herb of invincibility is victorious over all enemies, the enlightening being who has taken the herb of invincibility of the will for omniscience is invulnerable to all opposing demons.

“Just as there is a medicine called ‘extracting’ that removes all barbs, so all barbs of passion, hatred, delusion, and views drop out of the enlightening being who has taken the extracting medicine of the determination for enlightenment.

“Just as there is a medicine called ‘good to see’ that cures all illnesses, the enlightening being who has taken the good-to-see medicine of the aspiration for enlightenment is cured of all the illnesses of afflictions and ignorance.

“Just as there is a medicinal tree called ‘continuity’ whose bark heals all wounds and ulcers upon application and which itself regrows as it is stripped, the tree of continuity of omniscience, which grows from the seed of the essence of enlightenment, heals the wounds and ulcers of actions and afflictions of the faithful on sight, and the tree of omniscience cannot be exhausted or killed by all beings.

“Just as there is a kind of herb that promotes growth, by the efficacy of which all the trees in the continent grow, similarly by the efficacy of the growth-promoting drug of the will for enlightenment, the saints and enlightening beings all grow.

“Just as there is an herb called ‘attainment of pleasure,’ which when applied to the body produces physical and mental health, in the same way the ‘attainment of pleasure’ herb of the aspiration for omniscience produces physical and mental health in enlightening beings.

“Just as there is an herb called ‘gaining memory’ that purifies the conscious memory, in the same way the memory herb of the aspiration for enlightenment produces in enlightening beings purity of unhindered memory of all buddha-teachings.

“Just as there is an herb called ‘great lotus’ by which one may live for an eon, the enlightening being who keeps taking the great spiritual medicine of the will for enlightenment becomes able to live for countless eons.

“Just as there is an herb of invisibility that renders one invisible to any humans or nonhumans, the enlightening being under the protection of the

invisibility herb of the will for enlightenment, who is assured of buddhahood, cannot be seen in the range of all demons.

"Just as there is a great jewel in the ocean called 'totality of all jewels,' which is such that it is impossible for all the eonic fires to evaporate even a drop of the ocean where it is, in the same way it is impossible that enlightening beings whose mental course is imbued with the 'totality of all jewels' gem of the determination for omniscience could lose even one virtue dedicated to omniscience; whereas if they abandon the determination for omniscience, all of their roots of goodness would evaporate.

"Just as there is a great jewel called 'collection of all lights,' which in a necklace obscures all jewelry, in the same way an enlightening being wearing the ornament of the 'collection of all lights' mind-jewel of the aspiration for enlightenment is unsurpassed by all aspirations to individual salvation.

"Just as there is a water-clarifying jewel that will clear all turbidity and foulness from water in which it is placed, in the same way the water-clarifying jewel of the determination for enlightenment clears all the murk and turbidity of afflictions.

"Just as fishers wearing the water dwelling gem do not die in water, in the same way an enlightening being protected by the water-dwelling gem of the will for omniscience does not die in the sea of the mundane whirl.

"Just as there is a jewel called 'dragon scale gem,' with which fishers and others who live from the sea enter the abodes of the dragons without being attacked by dragons or sea serpents, in the same way an enlightening being holding the spiritual jewel of the dragon of knowledge of the determination for omniscience enters the abodes of the realm of desire without being harmed.

"Just as the chief of gods overwhelms other gods when wearing the jewel of lordship, in the same way the enlightening being wearing the crown of vows with the regal jewel of the aspiration for omniscience overwhelms all in the triple world.

"Just as someone with a wish-fulfilling jewel does not fear poverty, the enlightening being with the wish-fulfilling jewel of the aspiration for omniscience has no fears about livelihood.

"Just as a 'sun beauty' jewel emanates fire when exposed to the sun, in the same way the sunny jewel of the will for omniscience emanates the fire of knowledge when touched by the light rays of the jewel of wisdom.

"Just as the moon beauty jewel emits water when touched by moonlight, in the same way the moon beauty jewel of the aspiration for enlightenment emits the water of commitment to all good when touched by the light of the moon of dedication of roots of goodness.

"Just as great elephants wearing a crown of wish-fulfilling jewels have no fear of attack, in the same way those wearing the crown of wish-fulfilling jewels of great compassion of the aspiration for enlightenment have no fear of the ills of the state of misery.

"Just as a jewel called 'repository of the adornments of the world' fulfills the wishes of all beings without ever being exhausted, in the same way the

aspiration for enlightenment, the great jewel containing the adornments of all worlds, is never exhausted because of fulfilling the undertaking of enlightenment, which is the wish of all beings.

“Just as the great jewel of a sovereign king dispels darkness and lights up the palace, in the same way the royal jewel of the aspiration for omniscience dispels the darkness of ignorance in all states of being and radiates the great light of knowledge in the realm of desire.

“Just as everything bathed in sapphire light becomes blue, wherever the sapphire of the aspiration for omniscience is taken, and whatever roots of goodness are dedicated by the will for omniscience, all become the color of the jewel of omniscience.

“Just as a jewel in a shower of filth does not absorb any foul odors, in the same way the jewel of the aspiration for enlightenment is not defiled though in the realm of desire, because it is essentially pure.

“Just as the jewel ‘pure light’ outshines all other jewels, in the same way the jewel of ultimately pure light of the aspiration for omniscience is not overcome by the accumulated virtues of all ordinary people, or all learners, saints, and solitary illuminates.

“Just as one fiery jewel disperses all darkness, in the same way one fiery jewel of the aspiration for omniscience, coupled with objective observation and correct thought, dispels the darkness of ignorance.

“Just as a priceless jewel in the hand of a merchant in a boat on the sea is superior in beauty and value to hundreds of thousands of crystals in town, in the same way the priceless jewel of the aspiration for omniscience, even in the ocean of the mundane whirl, in the boat of vows, in the determination of an enlightening being who has just aspired to enlightenment for the first time, even though not having yet reached the city of omniscience, is still superior to the crystals of all hearers and individual illuminates in the town of liberation.

“Just as the jewel known as the ‘powerful king,’ even when on the surface of the earth, shows the arrays of appearances of the abodes on the far-distant sun and moon, in the same way the powerful king jewel of the aspiration for omniscience, in which all virtues are purified, even while in the mundane whirl shows the arrays of appearances of the spheres of all buddhas in the great sun and moon of knowledge of those who realize Thusness in the reaches of the sky of the cosmos of reality.

“Just as all the wealth, jewels, silver, gold, flowers, perfumes, garlands, clothes, and furnishings there are as far as the sun and moon shine do not match the worth of the powerful king jewel, in the same way, all the virtues of celestials and humans, all Buddhist disciples and self-illuminates, tainted or untainted, as far as the scope of the reality-realm reveals, do not match the worth of the powerful king jewel of the determination for enlightenment.

“Just as the jewel known as ‘containing the arrays of the oceans’ shows the arrays of all oceans, in the same way the determination for enlightenment shows the array of the ocean of the scope of all-knowledge.

“Just as nothing surpasses celestial gold, with the exception of a wish-fulfilling jewel, there is nothing except the wish-fulfilling jewel of omniscience, which surpasses the celestial gold of the aspiration for enlightenment.

“Just as a master snake-catcher can place all serpents under his control, the enlightening snake-catcher who has mastered the will for enlightenment can place all the serpents of affliction under control.

“Just as an armed warrior is invulnerable to enemy troops, the enlightening being armed with the determination for omniscience becomes invulnerable to the enemy troops of afflictions.

“Just as one handful of celestial serpent sandalwood powder perfumes a thousand worlds, and three thousand worlds full of jewels cannot match the worth of an ounce of it, in the same way one element of the celestial serpent sandalwood of the aspiration for omniscience perfumes the whole cosmos with virtue and surpasses the minds of all learners, those who are beyond learning, and self-illuminates.

“Just as the precious snowy sandalwood stops all burning and cools the whole body, in the same way the snowy sandalwood of the aspiration for omniscience stops the burning of all afflictions, false notions, lust, hatred and delusion, and cools the body of knowledge.

“Just as all who come to the polar mountain become one color, gold, in the same way all who approach enlightening beings who are entirely dedicated to omniscience become one color, the color of omniscience.

“Just as the bark of a tree of paradise emits a fragrance that is not found in all the flowers on earth, in the same way the fragrance of the bark of virtue and knowledge of the tree of vows grown from the seed of enlightening beings’ determination for omniscience is not found in any of the flowers of hearers and individual illuminates, who have lesser roots of goodness, in their untainted discipline, concentration, wisdom, liberation, and knowledge and vision of liberation.

“Just as it can be known of a budding tree of paradise that it will produce hundreds of thousands of blossoms, in the same way it can be known that the paradise tree of the aspiration for omniscience budding with roots of goodness will produce countless flowers of enlightenment, imperfect and perfect, in celestials and humans.

“Just as the fragrance of cloth or oil perfumed for one day with paradise tree flowers is not to be found in cloth or oil perfumed for a hundred thousand days with jasmine flowers, in the same way the fragrance of enlightening beings’ virtue and knowledge, of the mind and body infused for one lifetime with the determination for omniscience, wafts to the presence of all buddhas in the ten directions, and is not to be found in the fragrance of untainted virtue and spiritual knowledge of those infused for a hundred thousand eons with the aspirations of those who seek individual salvation.

“Just as there is a kind of tree that grows in an ocean, on all of which, from its roots to its flowers and fruits, all beings are at all times living, in the same

way the world is sustained by the process of enlightening, growing from the root of vows based on great compassion, from the initial aspiration for omniscience through the duration and ending of the true teaching.

“Just as there is an ointment called ‘golden light,’ one ounce of which will make a thousand ounces of copper gold, while those thousand ounces of copper cannot appropriate the ounce of ointment and make it copper, in the same way the one element of the essence of the aspiration for omniscience, concentrated by knowledge of dedication of roots of goodness, takes away the copper of the barriers caused by actions and afflictions and makes them into the color of total knowledge of all things, and the essential element of the aspiration for omniscience cannot be defiled or appropriated by any actions or afflictions.

“Just as even a little bit of fire will produce as much flame as the amount of fuel it gets, in the same way even a little bit of the fire of the determination for omniscience, because of mixing with objects, will increase in its production of flames of knowledge to the extent of the provisions it is supplied with.

“Just as millions of lamps can be lit from one lamp, without the one lamp being exhausted or diminished by all the lamps taking their flame from it, in the same way from the one lamp of the aspiration for omniscience the lamps of aspiration for omniscience of all buddhas of past, future, and present are lit, yet the one lamp of aspiration for omniscience is not exhausted, and shines undiminished by the lights of the lamps of aspiration to omniscience proceeding from it.

“Just as when a lamp is put into a room, even a thousand years of darkness immediately vanishes and it lights up the place, in the same way when the lamp of the aspiration for omniscience enters the room of the mind of sentient beings, dark with ignorance, immediately untold eons of darkness caused by the obstruction by afflictions is dispelled, and the lamp produces the light of knowledge.

“Just as a lamp makes light according to the condition of its wick, and burns as long as there is a supply of oil, in the same way the lamp of the aspiration for omniscience lights up the realm of reality according to the excellence of the wick of vows of the enlightening being, and as long as there is a supply of the oil of the practice of universal compassion, so long will there be the power for the buddha-tasks of guiding sentient beings and purifying lands.

“Just as celestial gold ornaments on the head of the king of gods of control over others’ emanations cannot be outshone by any of the celestials in the realm of desire, in the same way the celestial gold ornament of the aspiration for omniscience, set on perfected virtue and fastened on the head of universal vows of nonregressing enlightening beings, cannot be outshone by ordinary people or by learners or attainers of individual liberation.

“Just as lion cubs thrive on the roar of the lion, king of beasts, while the other animals all hide, in the same way by the roar of omniscience of the Buddha, the human lion, extolling the determination for enlightenment,

the lion-cub beginning enlightening beings thrive on the enlightened teachings, while all grasping, clinging people hide.

"Just as the strings of all instruments snap at the sound of an instrument strung with lion sinew, in the same way at the virtue-extolling sound of the instrument strung with the sinew of the aspiration for enlightenment of the buddha-lion whose body is the transcendent ways, the strings of the lute of sensuality snap and the songs of praise of the virtues of the individually liberated fade out.

"Just as a drop of lion milk in an ocean of cow milk causes all the milk to separate and does not mix with it, in the same way the ocean of milk of acts and afflictions accumulated over hundreds of thousands of eons is destroyed by putting into it one drop of the milk of the determination for omniscience of the Buddha, the human lion, and it does not mix with the liberation of those who are only enlightened for themselves alone.

"Just as the extraordinary power of the cry of a kalavinka chick still in the shell is not found in any of the birds of the mountains, even when they are full grown, in the same way the extraordinary power of the cry of universal compassion of the aspiration for enlightenment of a fledgling enlightening being still in the shell of the mundane whirl is not found in the individually liberated.

"Just as the wing flapping power and clear vision of a newborn garuda is not found even in fully grown birds of other species, in the same way the power of the determination for enlightenment and the purity of the mind of compassion in a beginning enlightening being born in the family of the buddhas is not found even in seekers of individual liberation and self-illuminates who have been practicing for a long time.

"Just as a spear in the hand of a powerful man can pierce any armor, however strong it is, in the same way the spear of the determination for omniscience, in the hand of an enlightening being of steadfast vigor, pierces the armor of all views and propensities.

"Just as a mighty man full of wrath cannot be defeated by any man on earth as long as there are eruptions on his forehead, in the same way a mighty enlightening being filled with universal love and compassion cannot be overcome by any devils or actions in any world as long as the eruptions of the determination for omniscience do not disappear from the face of will.

"Just as the special strength of application to technique of a student of archery is not found in a teacher of archery who has already learned it all, the special strength of zealous practice of beginning enlightening beings is not found in those who seek and attain personal salvation without the aspiration for universal enlightenment.

"Just as the first step in learning archery is to learn the stance, in the same way for an enlightening being learning about omniscience is the first step to understanding all the buddha-teachings in the act of setting out with the determination for omniscience.

"Just as when a magician is going to make a display of magical effects, all the effects are accomplished by first thinking of the magical formula, in the

same way when manifesting the spheres of buddhas and enlightening beings, the establishing of the spheres of buddhas and enlightening beings takes place by first evoking the vow to accomplish enlightenment.

"Just as all magical formulas are formless and invisible but produce magical phantoms with form by mental activity, in the same way the determination for omniscience is formless and invisible, yet it fashions all spiritual realms with arrays of ornaments of all virtues merely by control of mental activity.

"Just as all rats and mice take cover as soon as they see a wildcat on the prowl, in the same way all conditioning and affliction flee just from the proceeding of application of intense determination for omniscience.

"Just as when one puts on an ornament of the finest gold it outshines all bangles, in the same way the enlightening being wearing the gold ornament of the determination for omniscience outshines the ornaments of virtue of all hearers and individual illuminates.

"Just as even the smallest bit of the most powerful magnet can burst strong chains asunder, in the same way even the smallest bit of aspiration for omniscience with powerful determination can burst asunder the chains of views, ignorance, and craving.

"Just as wherever a magnet is used, all metals that it expels are repelled and do not remain there or join with it, in the same way wherever the determination for omniscience is used, whether in the midst of actions or afflictions or the liberation of hearers and individual illuminates, those actions and afflictions and individual liberation are expelled and do not remain or join with it.

"Just as a fisher with knowledge of sea monsters is free from fear of any creatures of the sea and is safe from harm even in the mouth of a whale, in the same way the enlightening being with the knowledge of the powerful determination of the aspiration for enlightenment is free from fear of all the actions and afflictions of the mundane whirl and cannot be annihilated even in the midst of realization of individual liberation, because of not falling into the extinction produced by witness of ultimate reality.

"Just as one who has drunk the elixir of immortality does not die from the attacks of others, in the same way the enlightening being who has drunk the immortality elixir of the aspiration for omniscience does not die in the stages of learners of individual salvation and does not cease acting on the vow of universal compassion of enlightening beings.

"Just as a man who has perfected the ointment of invisibility can wander through people's houses unseen by anyone, the enlightening being grounded on the wisdom and commitment of the determination for enlightenment can roam in the realms of all demons without being seen by any demons.

"Just as a person who cleaves to a great king does not fear ordinary people, the enlightening being who cleaves to the spiritual king of the determination for omniscience does not fear any obstacles, hindrances, or states of misery.

"Just as someone in water is in no danger from fire, the enlightening being who is soaked in the virtue of the aspiration for enlightenment is in no danger from the fire of knowledge of individual liberation.

"Just as a person who cleaves to a heroic warrior does not fear enemies, the enlightening being who cleaves to the heroic warrior of the determination for omniscience does not fear the enemies that are evil actions.

"Just as the king of gods with the thunderbolt weapon crushes all the titans, the enlightening being with the thunderbolt of the steadfast will of the aspiration for omniscience crushes all the titans of demons and false teachers.

"Just as a person who takes the elixir of life lives for a long time and does not grow weak, the enlightening being who uses the elixir of the aspiration for omniscience goes around in the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl.

"Just as in all compounds of herbal extracts potable water is primary, never spoiling, in the same way in the application of preparations of all enlightening beings' practices and vows the determination for omniscience is primary, never becoming corrupt.

"Just as in all of a person's doing the faculty of life is the primary necessity, for an enlightening being to absorb the buddha-teachings the aspiration for enlightenment is the primary necessity.

"Just as a person who has lost the faculty of life has no way to live, being unable to do anything for his people, in the same way an enlightening being without the life root of the determination for omniscience has no way to live, being unable to obtain enlightened knowledge for all beings.

"Just as the ocean cannot be ruined by any poisons, the ocean of aspiration for omniscience cannot be ruined by any of the poisons of compulsive actions, afflictions, or aspirations for personal liberation alone.

"Just as the sun is not outshone by the lights of all the stars, the sun of aspiration to omniscience is not outshone by the taintless virtues of those who are personally liberated.

"Just as a newborn prince is not inferior to fully grown ministers, because of his superior birth, a beginning enlightening being, born in the family of the enlightened spiritual kings, is not inferior to Buddhist disciples with long experience in religious practice, because of the superiority of universal compassion of the aspiration for enlightenment.

"Just as a minister, no matter how old, should pay respect to a prince, no matter how young, and a prince need not honor a minister, in the same way Buddhist disciples and self-illuminates, no matter how long they have performed religious practice, should pay respect to even a beginning enlightening being, and the enlightening being need not honor those who are enlightened only for themselves.

"Just as a prince, without any power yet never without the character of royalty, is not equaled even by the ministers who have gained eminence, because of his superior birth, in the same way a beginning enlightening

being, no matter how much under the sway of action and affliction, is never without the character of the aspiration for omniscience, and is not equaled even by eminent Buddhist disciples and self-illuminates, because of being of the family of enlightened ones.

“Just as a clear jewel appears impure to a clouded eye, the inherently pure jewel of the aspiration to omniscience is perceived as impure by those whose eye of unbelief is beclouded by ignorance.

“Just as a body of medicine endowed with all medical knowledge and medicinal herbs cures the diseases of sentient beings by sight, contact, and association, in the same way the body of vows and knowledge of enlightening beings, sustained by the knowledge and medicine of wisdom and means assembling all roots of goodness, endowed with the will for enlightenment, cures sentient beings’ diseases of afflictions by hearing, seeing, association, recollection, and application.

“Just as a goose-feather robe is not stained by any dirt, the goose-feather robe of the aspiration for enlightenment is not stained by the dirt of afflictions of the mundane whirl.

“Just as a wooden figure held together by the main pin does not fall apart and can perform any kind of movement, in the same way the body of the vow and knowledge of omniscience, held together by the main pin of the vow of enlightenment, can perform the tasks of enlightening beings, and does not fall apart as the embodiment of the vow of omniscience.

“Just as a machine without its pins cannot work, even though the parts are the same, similarly, the enlightening being without the commanding will of the aspiration to omniscience cannot attain buddhahood, even though the preparations of the parts of enlightenment be the same.

“Just as a sovereign ruler has a precious incense by the perfume of which his four armies are levitated into the air, in the same way the roots of goodness of an enlightening being, perfumed by the incense of the determination for omniscience, leave the mundane and end up in the unconditioned realm of the sky of enlightened knowledge.

“Just as diamond comes from nowhere else but a jewel mine, from a diamond or gold mine, in the same way the diamondlike aspiration for omniscience comes from nowhere else but the jewel mine of roots of goodness in sentient beings’ minds, from the diamond mine of universal compassion saving all beings, or from the gold mine of concentration on omniscience.

“Just as there is a kind of tree called ‘rootless’ whose roots cannot be found, yet branches, leaves, and flowers appear luxuriantly on the tree, in the same way the root of the aspiration for omniscience cannot be found, yet it appears in all worlds, blooming with all virtues, knowledge, and mystic capacities, forming a web of vows.

“Just as a diamond does not shine beautifully in another kind of vessel, and cannot be held in an imperfect, perforated vessel, only in a perfect vessel, in the same way the diamond of the aspiration for omniscience does not shine in the vessels of people with inferior resolutions, in the envious, in the immoral, in the mentally corrupt, in the lazy, in the heedless, or in the stu-

pid, and it cannot be held by a vessel of a wavering, inconstant mind with defective will, only in the precious vessel of the powerful will of an enlightening being.

“Just as diamond pierces all jewels, the diamond of the determination for omniscience pierces the jewels of all truth.

“Just as adamant splits all mountains, the adamant of the aspiration for omniscience splits the mountains of all views.

“Just as even a cracked diamond is better than an ornament of gold, the finest of precious metals, in the same way the diamond of the aspiration for omniscience is better than the gold ornaments of the virtues of hearers and individual illuminates, even if the will is broken by adversity.

“Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the determination for omniscience, even if split, relieves the poverty of the mundane whirl.

“Just as a diamond, however little, breaks all gems and stones, in the same way the diamond of the aspiration for omniscience, focused on however small an object, breaks all ignorance.

“Just as a diamond does not come into the hands of an ordinary man, the diamond of the determination for omniscience does not come into the hands of those of low intentions and poor roots of goodness.

“Just as someone who has no knowledge of gems does not recognize the qualities of diamonds or understand their excellence, in the same way a stupid person does not know the qualities of the diamond of wisdom of the aspiration for enlightenment and does not understand its excellence.

“Just as a diamond cannot be worn out, the diamond of the aspiration for enlightenment, the basis of omniscience, cannot be worn out.

“Just as the thunderbolt weapon cannot be held even by a strong man unless he has superhuman strength, likewise the thunderbolt of the aspiration for enlightenment cannot be held even by the mighty saints and sages, only by the great enlightening beings with great illumination, excelling in the superhuman might of infinite roots of goodness based on the power of the cause of omniscience.

“Just as a thunderbolt can prevail where all other weapons cannot, and will not be destroyed, in the same way where the weapons of vows and knowledge of all Buddhist disciples and self-enlightened ones cannot prevail, in developing and guiding people or living through the toils of practice through the ages of past, present, and future, there the enlightening being who holds the great thunderbolt weapon of the determination for omniscience, indefatigable, prevails unharmed.

“Just as adamant cannot be held on any spot on the earth except on an adamantine surface, in the same way the adamant vows of emancipation of enlightening beings cannot be held by those whose goal is personal salvation only; it can only be supported by the adamantine ground of the resolute determination for universal enlightenment.

“Just as the ocean does not leak any water because it is a solid container with an unyielding ground, in the same way the roots of goodness of an

enlightening being, grounded on adamant, solid, unyielding dedication to enlightening, do not die out in any states of existence.

“Just as earth set on an adamantine base does not collapse or sink, in the same way the vows of enlightening beings, grounded on the adamantine base of the determination for enlightenment, are not rent apart and do not collapse in any mundane realm.

“Just as a diamond does not rot in water, the diamond of the aspiration for enlightenment does not decompose or soften even though it remain in the water of action and affliction for all ages.

“Just as a diamond is not burnt or heated by fire, the diamond of the determination for omniscience is not burnt by the fires of suffering of the mundane whirl and is not heated up by the fires of afflictions.

“Just as the seat of buddhas sitting on the site of enlightenment battling the devil and awakening to omniscience cannot be supported by any spot on earth except the earth surface of the adamantine center of the universe, in the same way the great force of power of the roots of goodness of enlightening beings aspiring to perfect enlightenment, carrying out the practice, fulfilling the transcendent ways, entering into tolerance, attaining spiritual station, dedicating roots of goodness, receiving assurance of buddahood, providing the necessities for the path of enlightening beings, and holding the multitudes of teachings of all buddhas, cannot be sustained by mind other than the mind set on omniscience, the adamantine core of all vows and knowledge.

“The aspiration for omniscience has these and untold other extraordinary virtues; and those who have set their minds on supreme perfect enlightenment are, have been, and will be endowed with such virtues. Therefore you have made a great gain in having aspired to supreme perfect enlightenment and seeking the practice of enlightening beings, because of attainment of these virtues.

“Also, you ask how an enlightening being is to learn and carry out the practice of enlightening beings. Go into this great tower containing the adornments of Vairocana and look—then you will know how to learn the practice of enlightening beings, and what kind of virtues are perfected in those who learn this.”

Then Sudhana respectfully circumbulated the enlightening being Maitreya and said, “Please open the door of the tower, and I will enter.” Then Maitreya went up to the door of the tower containing the adornments of Vairocana, and with his right hand snapped his fingers; the door of the tower opened, and Maitreya bade Sudhana to enter. Then Sudhana, in greatest wonder, went into the tower. As soon as he had entered, the door shut.

‘ He saw the tower immensely vast and wide, hundreds of thousands of leagues wide, as measureless as the sky, as vast as all of space, adorned with countless attributes; countless canopies, banners, pennants, jewels, garlands of pearls and gems, moons and half moons, multicolored streamers, jewel nets, gold nets, strings of jewels, jewels on golden threads, sweetly ringing bells and nets of chimes, flowers showering, celestial garlands and streamers,

censers giving off fragrant fumes, showers of gold dust, networks of upper chambers, round windows, arches, turrets, mirrors, jewel figurines of women, jewel chips, pillars, clouds of precious cloths, jewel trees, jewel railings, jeweled pathways, jeweled awnings, various arrays of the floor, chambers of jewels, jeweled promenades, rows of golden banana trees, statues made of all kinds of jewels, images of enlightening beings, singing birds, jewel lotuses, lotus ponds, jewel stairways, ground of masses of various jewels, radiant gems, arrays of all kinds of jewels. Also, inside the great tower he saw hundreds of thousands of other towers similarly arrayed; he saw those towers as infinitely vast as space, evenly arrayed in all directions, yet these towers were not mixed up with one another, being each mutually distinct, while appearing reflected in each and every object of all the other towers.

Then Sudhana, seeing this miraculous manifestation of the inconceivable realm of the great tower containing the adornments of Vairocana, was flooded with joy and bliss; his mind was cleared of all conceptions and freed from all obstructions. Stripped of all delusion, he became clairvoyant without distortion, and could hear all sounds with unimpeded mindfulness. He was freed from all scattering of attention, and his intellect followed the unobstructed eye of liberation. With physical tranquillity, seeing all objects without hindrance, by the power of production everywhere he bowed in all directions with his whole body.

The moment he bowed, by the power of Maitreya, Sudhana perceived himself in all of those towers; and in all those towers he saw various diverse inconceivable miraculous scenes. In one tower he saw where the enlightening being Maitreya first aspired to supreme perfect enlightenment, what his family was, what his basic goodness was, how he was inspired, how he was encouraged by spiritual friends, how long he lived, what age he lived in, what buddha he met, what land he adorned, what assembly he was in, and what kind of special vows he undertook. He also perceived the length of life of the beings and the buddha of that time, and saw himself in the presence of that buddha, and saw all of his works.

In one tower he saw where Maitreya first attained absorption in love, whence came his name, "The Loving One." In another he saw where he carried out spiritual practice; in another, where he fulfilled the transcendent ways; in another, where he attained acceptance of things as unoriginated; in another, where he was assured of supreme perfect enlightenment, how he was assured, by whom, and how long it was predicted it would be before he was enlightened.

In one tower he saw Maitreya as a sovereign king directing people to virtuous action; in another he saw Maitreya as a world guardian bestowing well-being and happiness on the world; in another he saw Maitreya as Indra, fostering detachment in those obsessed with pleasure; in another he saw Maitreya as Brahma, describing to people the measureless pleasure of meditation; in another he saw Maitreya as the chief of the gods of timely portion, describing to people the virtues of attentiveness and diligence; in another he saw Maitreya as the chief of the heaven of contentment, revealing the virtues

of enlightening beings bound to become buddhas in one lifetime; in another he saw Maitreya as a king of the heaven of good emanations, showing a company of celestials the array of emanations of all enlightening beings; in another he saw Maitreya as a lord of the heaven of control, explaining to the gods control over all phenomena; in another he saw Maitreya causing the devil to act, showing the gods the impermanence of all states of being; in another he saw Maitreya born in the palace of titans, teaching the titans truth so that they might do away with all conceit, pride, and arrogance, plunge into the ocean of knowledge, enter the ocean of spiritual knowledge, and attain the magic of knowledge of truth.

In one tower he saw the underworld and saw Maitreya illumine the great hells with light and relieve the hellish pains of the beings in hell. In another tower he saw the ghost world and saw Maitreya giving much food and drink to the ghosts, relieving their hunger and thirst. In another tower he saw Maitreya guiding the beings in the animal realm.

In one tower he saw Maitreya expounding the Teaching to world guardians in an assembly of celestial kings; in another he saw him in a group of chief gods of the thirty-three-fold heavens; in another he saw him in a group of chiefs of the heaven of timely portion; in another he saw him in a group of lords of the heaven of contentment; in another he saw him in a group of chiefs of the heaven of good emanations; in another he saw him in a group of kings of the heaven of control; in another tower he saw Maitreya as a Great Brahma in a group of Brahma lords, expounding the Teaching.

In one tower he saw Maitreya in a group of dragons and serpents; in another, in a group of goblins and fiends; in another, in a group of titans and demons; in another, in a group of giant serpents; in another, in a group of human chiefs; in another tower, he saw the enlightening being Maitreya in a group of gods, dragons, goblins, fiends, cherubs, titans, birds, minotaurs, serpents, humans, and nonhumans, expounding the Teaching to them.

In one tower he saw Maitreya in a group of hearers; in another, in a group of individual illuminates; in another, in a group of enlightening beings; in another tower, he saw Maitreya expounding the Teaching to beginning enlightening beings who had just set their minds on enlightenment. In another tower he saw Maitreya extolling the excellences of the stages to those who had undertaken practice; in another, to those who had attained tolerance and were irreversible; in another, to those bound to be enlightened in one lifetime who had attained coronation; in another tower, to enlightening beings in the first stage.

In another tower he saw Maitreya with enlightening beings in stages up to the tenth, extolling the excellence of all the stages. In another tower he saw Maitreya speaking of the infinity of fulfillment of the transcendent ways; in another, of impartiality in approaching and entering into all studies; in another, of breadth of entry into concentration; in another, of depth of liberation; in another, of pervasion of the realm of higher knowledge of quiescent meditation, concentration, and trance; in another, of entry into the methods of guidance in enlightening practice; in another, of breadth of

performance of vows; in another tower he saw Maitreya with a group of enlightening beings engaged in the same practice as he, speaking of the relevance of providing for the welfare and happiness of all beings, of the various arts and sciences to be employed for the benefit of the world.

In another tower he saw Maitreya with a group of enlightening beings bound to be enlightened in one life, telling them about coronation with the knowledge of all buddhas. In another tower he saw Maitreya perambulating ceaselessly for hundreds of thousands of years; in another, he saw him engaged in recitation; in another, engaged in contemplation of doctrine; in another, engaged in exposition of doctrine; in another, engaged in writing down the Teaching; in another, absorbed in concentration on universal love; in another, absorbed in all the meditations and immeasurables; in another, absorbed in the points of totality and the liberations; in another tower he saw Maitreya absorbed in the practice of bringing forth the higher knowledge of enlightening beings.

In one tower he saw enlightening beings absorbed in an enlightening concentration which emanated phantoms, and saw multitudes of all kinds of emanations coming from every pore of their bodies. From the pores of some he saw multitudes of celestial hosts emerging; from some he saw multitudes of dragons, goblins, cherubs, titans, birds, minotaurs, serpents, Indras, Brahmas, world guardians, and emperors; from some he saw multitudes of princes; from some he saw multitudes of grandees, ministers, and gentlemen; from some he saw multitudes of hearers, individual illuminates, and enlightening beings; from some he saw multitudes of buddha-bodies; from the pores of some he saw measureless multitudes of phantoms of all sentient beings emerge. He heard various aspects of the Teaching being broadcast from the pores of some of the enlightening beings—teachings of the virtues of enlightening beings, transcendent generosity, discipline, tolerance, vigor, meditation, wisdom, methods, vows, power, knowledge, the means of integration, the immeasurables, concentrations, trance, superknowledge, mystic spells, intellectual powers of analysis and exposition, tranquillity and observation, means of liberation, interdependent origination, the reliances, summarization of teachings, the points of mindfulness, the right efforts, the bases of mystic powers, the religious faculties and powers, the limbs of enlightenment, the paths, explanation of the vehicle of hearers, explanation of the vehicle of individual illuminates, explanation of the Great Vehicle, the stages, tolerances, practices, and vows—in this way he heard voices expressing all the ways into the Teaching being broadcast.

In another tower he saw gatherings of the audiences of buddhas, as well as the various differences among those buddhas, their different families, the infinite variety of their physical adornments, the variety of their life spans, the differences in their lands and eras, the variety of their teachings, the variety of the outwardness of their projected manifestations, the differences in the duration of their true teachings, and all the differences in their assemblies.

In the middle of the great tower containing the adornments of Vairocana

he saw one tower which was bigger than all the others and arrayed with adornments surpassing all the other towers. In that tower he saw a billion-world universe, in which he saw a hundred million sets of four continents, with a hundred million Jambudvipas and a hundred million heavens of contentment. In those Jambudvipa continents he saw the enlightening being Maitreya being born in a lotus calyx; he also saw Maitreya taking seven steps as Indra and Brahma watched, looking over the ten directions, making the lion roar, showing all the stages of childhood, in the palace, out in the garden, setting out for omniscience, appearing to undertake ascetic practice, finally eating food, going to the site of enlightenment, conquering the devil, awakening to enlightenment, steadily gazing on the tree of enlightenment, being asked by Brahma to teach, and turning the wheel of the teaching, going into the celestial abodes, with various different manifestations of enlightening teaching, using various names of eras in different ways, with various different spans of life, various different arrays of gatherings, with various demonstrations of ways of purification of lands, carrying out various practices and vows, with various structures of teaching used as means to develop and mature all concerned, showing various distributions of relics and bases of maintaining the teachings. And everywhere there Sudhana perceived himself at Maitreya's feet.

In all those assemblies, in all the manifestations of works, in the varieties of spans of life, by means of the knowledge based on clear recollection, standing on the ground of knowledge, sure to reach omniscience, Sudhana heard, from all the objects in all those towers, the nets of bells and chimes, the drums and songs, and so on, and from the beings therein, the thunder of inconceivable multitudes of voices. From some he heard of the variety of aspirations for enlightenment; from some, about the variety of offerings to buddhas; from some, about the variety of arrays of buddha-lands; from some, about the infinite variety of teachings of buddhas—thus he heard the voices of all the teachings as they had been expounded in the past.

He also heard about setting out for omniscience—in such-and-such a land the enlightening being so-and-so aspired to enlightenment, heard such-and-such a teaching, was inspired by the spiritual benefactor so-and-so, went to such-and-such a congregation at the foot of the buddha so-and-so in such-and-such a land in such-and-such an age, planted such-and-such roots of goodness, heard about such-and-such qualities of buddhahood, undertook such-and-such a variety of vows with such-and-such an intention, will realize supreme perfect enlightenment in so many eons after having carried out practice for so many eons, will be named so-and-so, will live so long, in a buddha-land with such-and-such qualities, with such-and-such higher commitments, such-and-such guidance of beings, such-and-such a congregation of disciples, individual illuminates, and enlightening beings, the true teaching to last for so many ages after the death of the Buddha, with such-and-such benefits.

He heard another voice saying that in such-and-such a world the enlightening being so-and-so makes so many hundreds of difficult sacrifices in the

practice of transcendent giving; the enlightening being so-and-so keeps the precepts, cultivates tolerance, acquires vigor, attains meditations, engages in the investigation of wisdom; the enlightening being so-and-so, in search of truth, relinquishes kingship, wealth, family, hands and feet, eyes and head, and practices self-mortification by fire; the enlightening being so-and-so, advanced in the teaching of those who arrive at Thusness, works as a spiritual preacher, giving the gift of religion, performs the service of religion, raises the banner of religion, beats the drum and blows the horn of religion, showers the rain of religion, preserves the teaching of the enlightened, adorns monuments to the enlightened, has images of buddhas made, comforts beings, and guards the treasury of truth.

He heard another voice say that the buddha so-and-so now is in such-and-such a world, currently existing and expounding the Teaching, with such-and-such an initiation, in such-and-such an assembly in such-and-such a land in such-and-such an age, with such-and-such a life span, with such-and-such a doctrine guiding people in such-and-such a way, realizing such-and-such vows.

In this manner, from each object Sudhana heard articulations of an infinite variety of aspects of the Teaching, and by listening to all those voices he heard those facets of the Teaching with a mind flooded with joy. From some he got facets of mental command; from others, facets of commitment, tolerance, conduct, transcendence, higher perceptions, mystic knowledge, liberation, and concentration.

He also saw measureless arrays of reflections in the mirrors, reflections of assemblies of buddhas, circles of enlightening beings, congregations of disciples, groups of self-illuminates, defiled lands, pure lands, defiled and pure lands, reflections of all buddhas in one world, worlds with buddhas, small worlds, large worlds, subtle worlds, gross worlds, worlds in the cosmic net of Indra, inverted worlds, level worlds, worlds of hells, animals, and ghosts, worlds full of celestials and humans.

He also saw countless enlightening beings on the promenades or sitting on their seats, engaged in various activities. Some were walking around, some were doing spiritual exercises, some were practicing observation, some were projecting universal compassion, some were working on various sciences having to do with the welfare of the world, some were instructing, some were reciting, some were writing, some were asking questions, some were engaged in ripening conduct, concentration, and knowledge, some were undertaking vows.

He saw webs of jewel lights coming from the pillars, some sapphire, some topaz, some ruby, some white, some crystal, some golden, some emerald, some diamond, some rainbow, some the colors of all lights, delightful to the body and mind, supremely pleasant to the eye.

He also saw the golden statues of women and all the jewel statues with their hands extended downward, holding myriads of flowers, garlands, parasols, banners and pennants, incense and perfume, various jewels on gold strings, various pearl necklaces, garlands of various jewels, holding all kinds

of ornaments in their hands. He saw some figures bowing, crowned with jewels, with steady gaze, palms joined, in gestures of respect. He also saw delicate clouds of pure water imbued with all fragrances coming from the pearl necklaces, and saw long streams flowing from the webs of strings of lapis lazuli. He also saw all the jewel parasols embellished with all kinds of ornaments, and he saw the inner chamber adorned with jewel bells, sets of chimes, silk streamers, strings of bells, slivers of jewels, and heaps of various gems. He saw countless superb red, blue, and white lotuses growing in the lotus ponds, some a foot across, some a fathom across, some as big as a wagon wheel; and in them he saw arrays of various figures—figures of women, men, boys, girls, Indra, Brahma, the world guardians, gods, dragons, goblins, cherubs, titans, birds, centaurs, serpents, sages, saints, and enlightening beings—bodies in the forms of all living beings, various in appearance, joining their palms and bowing in gestures of respect. He also saw figures of buddhas adorned with the thirty-two marks of great people, sitting in the lotus posture.

Also, on the checkerboard lapis-lazuli surface of the ground, he saw inconceivable reflections in each square; here he saw the reflection of a land, there the reflection of a buddha. All the arrays of adornments in those towers he saw reflected in each of the squares.

Also, in all the flowers, fruits, and buds of the jewel trees he saw golden busts of all kinds of beings—buddhas, enlightening beings, gods, dragons, goblins, cherubs, titans, birds, serpents, Indras, Brahmas, the world guardians, human emperors, princes, grandees, ministers, women, men, boys, girls, monks, nuns, male and female devotees, some with flower garlands hanging from their hands, some with strings of jewels hanging from their hands, some holding all kinds of ornaments, some bowing with their palms joined and gaze steady, paying respect, some singing hymns of praise, some in trance, some with a golden luster, some with a silver luster, some with a frosty luster, some with a sapphire luster, some with a shining jewel luster, some shining with the colors of all jewels, some with a saffron luster, some shining like bodies of light, some with bodies adorned with the marks of greatness.

From the crescents adorning the towers he saw reflections of countless moons, suns, stars, and planets emerge and illumine the ten directions.

He also saw the walls of the palatial towers resplendent with checkerboards of all jewels, and in all of the jewel square he saw Maitreya carrying out all the practices of enlightening beings, as he had done while performing enlightening practice in the past: in one square he saw Maitreya giving away his head; in another, giving away clothing; in another, giving away his topknot jewel; in another, giving the crown jewel of truth; in another, giving away his teeth; in another, giving away his tongue; in another, giving away his ears and nose; in another, giving away his heart; in another giving away his marrow and flesh; in another, giving away his blood; in another, giving away his skin; in another, giving away his limbs; in another, giving away his body; in another, giving away his sons, daughters, and wife; in

another, giving away heaps of jewels; in another, giving away village, town, city, and country; in another, giving away the continent; in another, giving away four continents; in another, giving away all powers of rulership; in another, giving away the throne; in another, giving away servants; in another, giving away the palace and harem; in another, giving away parks and retreats; in another, giving parasols, banners, and pennants; in another, giving garlands and perfumes; in another, giving medicines; in another, giving all kinds of food and drink; in another, giving all kinds of implements; in another, giving all kinds of furniture, cushions, and shelters; in another, giving precious copper vessels; in another, giving excellent vehicles; in another, freeing those in bondage; in another, freeing the condemned; in another, giving medical care to the young; in another, showing the right path to those on the path of destruction; in another, navigating the rivers as a boatman; in another, as a wonder horse, rescuing people on the isle of demons in the ocean; in another, as a great seer, practicing the sciences; in another, as a ruler, leading people into the paths of righteous conduct; in another, as a physician, engaged in treating the sick; in another, serving his mother and father; in another, listening to spiritual benefactors; in another, in the form of a Buddhist disciple, engaged in teaching people; in another in the form of a self-illuminate, in another in the form of an enlightening being, in another in the form of a buddha, engaged in teaching people; in another, manifesting existence as paragons of types of beings, developing beings to maturity; in another, as a religious preacher expounding experience of the teachings of buddhas, reciting the teachings, reflecting deeply on them, decorating monuments of buddhas, having statues of buddhas made, enjoining people to honor the buddhas, giving out perfumes, making all kinds of offerings to buddhas, leading people into paths of actions based on virtuous ways, directing people to the precepts, to refuge in the Buddha, the Teaching, and the Community, to listening to the Teaching, to discussion, recital, and profound contemplation of the Teaching, sitting on the lion seat to talk of the Teaching, revealing the enlightenment of buddhas. Thus Sudhana saw Maitreya's practices of the six ways of transcendence over countless eons, projected from each of the squares of the checkerboard walls. In one tower he saw magical arrays of all the spiritual benefactors whom Maitreya attended, and he perceived himself in the presence of all those spiritual benefactors, being welcomed and told not to be weary, to behold this wonder of the enlightening being.

So Sudhana saw these and other inconceivable projections of magnificent scenes from each of the towers and each object in the towers. By the power of unwavering mindfulness, by all-encompassing purity of vision, by unobstructed knowledge of observational skill, by attainment of control over the basis of knowledge of enlightening beings, standing on the ground of knowledge issuing from the perceptions of enlightening beings, he saw this whole endless manifestation of marvelous scenes.

It was like someone asleep seeing various things in a dream—nice houses and mansions, charming villages, towns, and cities, agreeable clothing, food

and drink, or delightful performances of music, song, and dance; or as one might see pleasant parks, gardens, and retreats, trees, rivers, lotus ponds, and mountains, or perceive oneself together with family and friends, or as one might see the ocean, or the polar mountain, or the celestial abodes on the highest mountains, or the whole continent, or perceive oneself to be many miles tall, in which case one would see one's house and surroundings as enormous; one sees all the elements arrayed together, as if it were daytime, and one does not know the length or brevity of the night, nor realize one is asleep. If one sees oneself in a pleasant situation, one's body will be at rest, one will be free from torpor and drowsiness, with all attachments removed, feeling great joy and bliss; it will seem to last long—a day, a week, a fortnight, a year, a century, or even more—and when one awakes, one will remember it all. In the same way Sudhana, by the power of the enlightening being, by the knowledge of the collection of dreams that constitutes the world, the notion of smallness gone from his mind, abiding in the immensely vast unobstructed perception of enlightening beings, with the mental scope of enlightening beings, his intellect having entered into the inconceivable wisdom of enlightening beings, saw the whole supernal manifestation, was perfectly aware of it, understood it, contemplated it, used it as a means, beheld it, and saw himself there.

It was like the case of a dying man hovering in his final mental state, on the brink of the mental state immediately preceding rebirth, faced with the state of being which is caused by his actions, as a result of the accumulation of whatever actions he has done; he will see hell if he has done evil, or the state of animals, ghosts, or the underworld, and may see angry, abusive henchmen of the underworld carrying weapons, and hear the cries of lament and anger of the beings in hell. He will also see the great hells burning, blazing masses of flames, and will see the copper cauldrons and the tortures being carried out, and will perceive those undergoing them. He will also see and feel the pains of the burning of the fires of hell. But by accumulation of good actions one will see heaven, and will see the assemblies of gods and goddesses and all the magnificent arrays of heaven; one will see and experience the enjoyments of the parks, palaces, rivers, lotus ponds, mountains of jewels, and wish-fulfilling trees. At the end of one's life one will feel one has passed away from this world and been reborn in the next, even though one has not yet died; thus by the wonder of the mental realms caused by actions one will see and experience these events. In the same way Sudhana, by the wonder of the states caused by the actions of an enlightening being, saw that whole supernal manifestation of the tower of Vairocana.

Just as a man possessed by a spirit sees various things, and tells of what he is asked about, in the same way Sudhana, by the power of knowledge of an enlightening being, saw all those arrays.

Just as a man who has entered the abode of water spirits, by entering into the perception of water spirits, thinks a day or a week or a fortnight or a month or a year or a century has passed, merely in his perception, and when leaving the perception of water spirits for the perception of humans sees that

it was only a short time, in the same way, with the mindfulness of the perception of an enlightening being, by the power of Maitreya, in that short time Sudhana had the sense of the passage of billions of eons.

There is a celestial mansion called "chamber of the finest ornaments of all worlds," wherein the whole universe is seen by reflection, with all objects clearly defined; in the same way Sudhana saw all those arrays, unconfused, reflected in all the objects.

Just as a monk in the trance of absorption in one of the points of totality is single-minded and undivided whether walking, standing still, sitting, or reclining, and sees and experiences the whole world through entry into the sphere of total absorption in whatever point of totality he is focused on, by the marvel of meditation, in the same way Sudhana saw all those arrays whatever object he immersed himself in.

Just as all the adornments of the cities of celestial musicians are visible in the sky, without constituting a barrier to anyone, just as human abodes within demonic abodes, each distinct within the demonic abodes, are visible according to the purity of the objects of desire, just as reflections of the worlds of the universe are seen in the ocean, just as a magician sees all forms and activities by the power of spells and drugs, in the same way Sudhana, by the inconceivable direction of the magic of the enlightening mystic knowledge of Maitreya, saw all those miraculous displays, by bringing forth the power of magic of knowledge of truth, by the power of mystic knowledge mastered by the enlightening being.

Then the enlightening being Maitreya, entering the tower and relaxing his magical force, snapped his fingers and said to Sudhana, "Arise. This is the nature of things; characterized by nonfixity, all things are stabilized by the knowledge of enlightening beings, thus they are inherently unreal, and are like illusions, dreams, reflections."

Then, at a finger snap, Sudhana emerged from that trance and Maitreya said to him, "Did you see the miraculous display of the magical power of enlightening beings? Did you see the results of the power of enlightening beings' preparations for enlightenment? Did you see the creations of the vows and knowledge of enlightening beings? Did you see the practices and attainments of enlightening beings? Did you hear the enlightening beings' ways of emancipation? Did you see the infinity of adornments of buddhahlands? Did you see the excellence of the vows and expertise of buddhas? Did you realize the inconceivability of the liberation of enlightening beings? Did you experience enlightening beings' bliss of absorption?"

Sudhana said, "I saw, noble one, by the empowerment and spiritual force of the benefactor. And what is this liberation called?"

Maitreya said, "This liberation is called the sanctum of supernal manifestations of unconfused recollection entering into knowledge of all objects of past, present, and future. And an enlightening being assured of enlightenment in one lifetime attains untold liberations like this."

Sudhana said, "Where has that magnificent display gone?"

Maitreya said, "Where it came from."

Sudhana said, "Where did it come from?"

Maitreya said, "It came from the effectuation of the magical power of knowledge of enlightening beings, and it resides in that very magical power. It does not go or come at all, it is not an aggregate or an accumulation, it is not uniform and unchangeable, it is not abiding or fixed in existence, it is not located in any place. It is like the network of clouds of the water spirits which do not appear from body or mind and yet are indeed seen in masses; by the mental power of the water spirits measureless clouds emerge, by the wonder of the realm of the water spirits. In the same way, those supernal manifestations are not internal or external, yet it is not that they are not seen, by the magical power of the enlightening being, and because of your own capacity.

"Just as the illusions of a magician manifesting illusory objects do not come from anywhere or go away, nor are they in transit, yet they appear by the power of spells and drugs, in the same way those supernal arrays have never gone or come, nor accumulated, but they appear by proper learning of the inconceivable magic of knowledge of enlightening beings, by mastery of knowledge empowered by past vows."

Sudhana said, "From how far away do you come?"

Maitreya said, "In the state where there is no coming; the state of enlightening beings is the state of neither motion nor stasis, the state of no support or abode, the state of no passing away or rebirth, the state neither static nor transient, the state of no stirring or arising, the state of no concern or attachment, the state of no deeds or fruition, the state of no origination or destruction, the state of no annihilation or eternity. Furthermore, great compassion is the state of enlightening beings, as they attend to sentient beings who can be guided; great kindness is the state of enlightening beings, as they rescue suffering beings; discipline is the state of enlightening beings, as they become reconstituted according to will; commitment is the state of enlightening beings, based on past vows; spiritual power is the state of enlightening beings, as they manifest all that is pleasant; nondoing is the state of enlightening beings, as they do not leave the presence of all buddhas; neither grasping nor rejecting is the state of enlightening beings, as they are not obsessed with body or mind; wisdom and means is the state of enlightening beings, as they adapt to sentient beings, manifesting emanations is the state of enlightening beings, their bodies being equivalent to reflected images.

"And you ask how far away I come from—I come here from the village of Kuti in the territories of the Malada people, land of my birth. There is a gentleman there named Gopalaka, who guides people into the buddha-teachings, teaches the native people according to their capacities, and establishes family and relatives, priests and householders, in the Great Vehicle."

Sudhana asked, "What are the native lands of enlightening beings?"

Maitreya said, "There are ten native lands of enlightening beings. What are they? The arousal of the aspiration for enlightenment is a native land of

enlightening beings, causing one to be born in the family of enlightening beings. Strong will is a native land of enlightening beings, causing one to be born in the family of spiritual friends. The stages are a native land of enlightening beings, causing one to be born in the family of the transcendent ways. Carrying out vows is a native land of enlightening beings, causing one to be born in the family of sublime acts. Universal compassion is a native land of enlightening beings, causing one to be born in the house of means of salvation. Profound contemplation is a native land of enlightening beings, causing one to be born in the house of transcendent wisdom. The Great Vehicle is a native land of enlightening beings, causing one to be born in the house of skill in means. Educating sentient beings is a native land of enlightening beings, causing one to be born in the house of buddhas. Knowledge and means is a native land of enlightening beings, causing one to be born in the house of tolerance of things as unoriginated. Practicing and realizing all truths is a native land of enlightening beings, causing one to be born in the house of all buddhas of past, future, and present.

“Transcendent wisdom is the mother of enlightening beings, skill in means is the father of enlightening beings, transcendent generosity is the milk of enlightening beings, transcendent discipline is their nurse, transcendent tolerance is their adornment, transcendent vigor is what makes them grow, transcendent meditation purifies their practice, spiritual friends teach them, the elements of enlightenment are their companions, all enlightening beings are their siblings, the determination for enlightenment is their family, practice is the rule of their family, the stages are their residence, attainment of tolerance is birth in the family, carrying out vows is acquisition of the knowledge of the family, purity of conduct is following the rule of the family, promoting the Great Vehicle is preserving the continuity of the family, consecration as one bound to attain buddhahood in one life is princehood among spiritual kings, and the attainment of all who arrive at Thusness is complete purification of the family.

“Thus the enlightening being has gone beyond the stage of the ignorant and has entered the certainty of enlightening beings, has been born in the family of buddhas, has been established in the lineage of buddhas, has become capable of perpetuating the three treasures, has become involved in protecting the family of enlightening beings, has become socially pure and impeccable, blameless among all people, has become well born in the highest family of buddhas, the body a repository of great vows.

“Enlightening beings who have succeeded in being born in the family this way do not shrink away from existence in any world, because they realize all things are like reflections; they are not defiled by life in any state of existence, because they realize birth in all states of being is phantomlike; they are tireless in guiding and perfecting all beings, because they are aware all is selfless; they never cease taking care of all beings, because they embody universal love and compassion; they do not fear living through all ages, because they believe the mundane whirl is like a dream; they are not afflicted by the appearance of birth and death, because they realize the clus-

ters of mental and physical elements are illusory; they are not injured in the midst of all objects, because they realize they are of the nature of the reality realm; they are not deluded by any of the states of the mundane whirl, because they have thoroughly realized they are like mirages; they are unaffected by any bedeviling objects because they are familiar with the illusoriness of all things; they are incapable of being deceived by any afflictions, because they have mastered the spiritual body; they reach their goal in all states of being, because they have attained control over becoming.

“With a body existing in all worlds, in forms like all beings, with different powers, with distinct forms of speech like those of all beings, with modes of conduct like those approved by all beings, with adaptations to the world as extensive as the precepts of all beings, appearing to be born in families consonant with all kinds of purity, by entries into the perceptions and ideas of all beings through engagement in activity, by powers of physical manifestation equal to the creations of vows of all enlightening beings, I pervade all universes, and arrived here in the south, in the village of Kuta in the Malada region, in order to develop to maturity those who carried out the same practices as I in the past but have lost the aspiration for enlightenment, and to manifest birth on this continent, to guide parents and relatives born in the priestly caste, and to generate the family of enlightened ones so as to free them from the pride and conceit of the superiority of the priestly caste.

“Here in the south, by that means guiding beings according to their mentalities and according to their capacity for being taught, I live in this tower containing the adornments of Vairocana. When I have passed away from here, I will manifest birth in Tushita, the celestial abode of happiness and contentment, in order to adapt to beings according to mentality, and to mature the celestials of that heaven engaged in the same practice, to manifest supernal arrays of emanations of the virtue and knowledge of enlightening beings beyond all realms of desire, to dispel all craving for sensual enjoyment, to make it clear that all mundane routines are impermanent, to show that all celestial existence ultimately declines and passes away, to join with the enlightening beings bound for buddhahood in one life in proclaiming the teaching of great knowledge called ‘appearance of descent from heaven into rebirth on earth,’ to take care of those matured together in that state of existence, and to enlighten those sent forth by Shakyamuni when the time comes to be guided. At that time I will realize omniscience, the fulfillment of my aspiration; and when I have attained enlightenment, you will see me again, with the spiritual benefactor Manjushri.

“Now go back to Manjushri and ask him how an enlightening being is to learn and carry out the practice of enlightening beings, enter the sphere of universally good practice, undertake and carry it out, expand it, follow it, purify it, enter fully into it, and fulfill it. He will show you the real benefactor. Why? The best of vows of decillions of enlightening beings is Manjushri’s; vast is the outcome of the practice of Manjushri; measureless is the accomplishment of vows of Manjushri; ceaseless is Manjushri’s achievement of the best of virtues of all enlightening beings; Manjushri is the

mother of decillions of buddhas; Manjushri is the teacher of decillions of enlightening beings; Manjushri is engaged in the perfection of all beings; widespread is the name of Manjushri in all worlds of the ten directions; Manjushri is the interlocutor in the assemblies of untold buddhas; Manjushri is praised by all buddhas; abiding in the knowledge of profound truth, Manjushri sees all things according to their true significance; Manjushri has ranged far into all modes of liberation; he is immersed in the practice of universally good enlightening beings. He is the progenitor of spiritual benefactors, who makes you grow in the family of the enlightened, causes you to establish roots of goodness, shows you the provisions for enlightenment, introduces you to true benefactors, immerses you in all virtues, establishes you in the network of universal vows, causes you to hear of the accomplishment of all vows, shows the secrets of all enlightening beings, and has similarly practiced the wonder of all enlightening beings together with you in past lives.

“Therefore when you go to Manjushri, do not be faint-hearted, do not become weary in receiving instruction in all virtues. Why? All the spiritual benefactors you have seen, all the ways of practice you have heard, all the modes of liberation you have entered, all the vows you have plunged into, should all be looked upon as the empowerment of Manjushri; and Manjushri has reached the ultimate perfection.”

Then Sudhana paid his respects to Maitreya the enlightening being and went on.

Manjushri

Then Sudhana, passing more than one hundred and ten cities, went to Sumanamukha and stayed there thinking about Manjushri, wishing to see and meet with Manjushri. Then Manjushri extended his hand over a hundred and ten leagues and laid it on the head of Sudhana, who was standing in the city of Sumanamukha, and said, “Good, good! Those without the faculty of faith, those who are weary or sluggish in mind, those who have not accumulated efforts, those whose vigor recedes, those who are satisfied with meager virtues, those imbued with only one root of goodness, those unskilled in carrying out practical vows, those who are not in the care of spiritual benefactors, those who are not minded by the buddhas, cannot know this true nature, this principle, this sphere, this abode—they are unable to know, to fathom, to penetrate, to believe, to conceive, to know exactly, or to attain.”

Having caused Sudhana to see by means of his spiritual talk, having directed him, inspired him, gladdened him, imbued him with countless facets of truth, illumined him with the great light of infinite knowledge, led him into the endless mental command, presence of mind, concentration, and superknowledge of enlightening beings, plunged him into the sphere of universally good practice, and established him in his own place, Manjushri left the presence of Sudhana.

The Vow of Practice of Universal Good

Then Sudhana, attending as many spiritual benefactors as atoms in a billion-world universe, his mind having accumulated the provisions for omniscience, acting on the instructions of all spiritual benefactors with correct understanding, his mind equally attentive to all spiritual friends, his intellect in harmony with all spiritual friends without emotion, following the ocean of principles of the advice and instruction of all spiritual friends, filled with universal compassion, illumining all beings with universal love, physically blissful, abiding at peace in the vast liberation of enlightening beings, his equanimous vision attentive to all dimensions, having accomplished the ocean of virtues of all buddhas, on the path of resolve of all buddhas, strengthened by the energy of vigor of preparation for omniscience, his mind thoroughly dedicated to the will of all enlightening beings, comprehending the succession of all buddhas of past, present, and future, awake to the ocean of principles of all enlightened teachings, following the ocean of principles of the wheels of teaching of all buddhas, in the realm of manifesting reflections of life in all worlds, immersed in the principles of the vows of all enlightening beings, set out to carry on enlightening practice throughout all ages, seeing the realm of omniscience, having developed all the faculties of enlightening beings, aware of the path of omniscience, his intellect focused on all the principles of the reality realm, illumining the principles of all lands, following the course of beneficial action extending to all beings, shattering the precipitous mountains of spiritual impediments, according with the unimpeded nature of reality, abiding at peace in the liberation of enlightening beings containing the universal reality realm, investigating the realm of all buddhas, empowered by all buddhas, stood contemplating the realm of the enlightening being Universally Good.

Having heard the name of the enlightening being Universally Good, his practice of enlightenment, the excellence of his vow, the excellence of basing his undertaking on the provisions for enlightenment, the excellence of his expertise in accomplishment, his conduct in the stage of universal good, his preparations for the stages, the excellence of his attainment, the speed of his attainment of the stages, his entry into the stages, his stabilization in the stages, his progress through the stages, his importance in the stages, his mastery of the stages, and his abiding in the stages, Sudhana, eager to see the enlightening being Samantabhadra, Universally Good, sat on a lotus seat of jewels facing the lion throne of the Buddha on the enlightenment site there filled with oceans of diamonds, with a mind as vast as space and free from all attachments, with perception of all lands well developed, with a mind having transcended all barriers and clingings, with a mind unimpeded, in the realm of nonobstruction in the midst of all things, with a mind freely pervading everywhere without hindrance, with a pure mind entering the realm of omniscience, with a well-ordered mind purified by observing the ornaments of the site of enlightenment, with a broad mind immersed in the ocean of all enlightened teachings, with a vast mind pervading all realms of

beings to guide them to perfection, with an immeasurable mind purifying all buddha-lands, with an infinite mind reflected in the circles of all buddhas, abiding indefatigably for all ages, until the ultimate realization of the power, expertise, and unique qualities of all buddhas.

Furthermore, to Sudhana, engaged in these meditations, there appeared ten signs prefiguring the vision of the enlightening being Universally Good, by virtue of the empowerment of all buddhas having nourished his past roots of goodness, and by virtue of having past roots of goodness equivalent to those of the enlightening being Universally Good. What were those ten signs? All buddha-lands were purified by purification with the adornments of the sites of enlightenment of all buddhas. All buddha-lands were purified by removal of all evils and miserable states and conditions inopportune for enlightenment. All buddha-lands were purified by purification of buddha-lands with arrays of spiritual lotus ponds. All buddha-lands were purified by cooling and refreshing the bodies and minds of all beings. All buddha-lands were purified by becoming made of jewels. All buddha-lands were purified by all the beings becoming adorned with the marks and embellishments of greatness. All buddha-lands were purified by formation of masses of all adornments. All buddha-lands were purified by all the beings becoming kind, benevolent, and friendly to each other. All buddha-lands were purified by becoming arrayed with the adornments of sites of enlightenment. All buddha-lands were purified by all the beings becoming consciously absorbed in mindfulness of Buddha. These ten signs appeared foreshadowing the vision of the great enlightening being Universally Good.

After that, ten great lights appeared, foreshadowing the manifestation of the great enlightening being Universally Good. What were the ten? In each atom of all worlds the network of all buddhas shone. The auras of light of all buddhas emanated from each atom of all worlds, with hundreds of thousands of various colors, and pervaded the whole cosmos. Clouds of jewels manifesting reflections of all buddhas emanated from each atom of all worlds and pervaded the cosmos. Multitudes of circles of flames of all buddhas emanated from each atom of all worlds and pervaded the cosmos. Multitudes of all kinds of fragrant flowers, garlands, perfumes, and incenses emanated from each atom of all worlds and pervaded the cosmos radiating the light of the enlightening being Universally Good. Multitudes of lamps in the forms of all beings emanated from each atom of all worlds and pervaded the cosmos. Multitudes of figures of light beams in the forms of the bodies of all buddhas emanated from each atom of all worlds and pervaded the cosmos showing the basic vows of all buddhas. Oceans of multitudes of reflections of enlightening beings of all forms and appearances, representations of phantom bodies of all beings, fulfilling the wishes of all beings, emanated from each point of all worlds and pervaded the cosmos. These ten great lights appeared foreshadowing the manifestation of Universally Good.

Then Sudhana, having seen these ten foreshadowing lights, had the

opportunity to see the enlightening being Universally Good, supported by the power of his own roots of goodness, a living manifestation of all buddha-teachings, empowered by all buddhas, immersed in the vows of the enlightening being Universally Good, in the presence of the realm of all buddhas, having the power of certainty of the lofty realm of enlightening beings, perceiving the attainment of the light of omniscience in the sight of the enlightening being Universally Good, his senses directed toward vision of the enlightening being Universally Good, flooded with great energy for the vision of the enlightening being Universally Good, striving unremittingly in the search for the enlightening being Universally Good, with the sphere of his senses turned to all directions, with the body of an enlightening being entering the sphere of the eye of universal good, with a mind directed toward all buddhas and aware of the enlightening being Universally Good in the presence of all buddhas, with a will seeking unremittingly for the enlightening being Universally Good, inwardly perceiving the vision of the enlightening being Universally Good in all objects, with the eye of knowledge on the path of the enlightening being Universally Good, with a mind as vast as space, with a powerful resolve supported by indestructible universal compassion, with a vow to accompany the enlightening being Universally Good throughout all time, with purity of manner equally following the practice of the enlightening being Universally Good, abiding in knowledge based on the state of the enlightening being Universally Good, dwelling in the sphere of all those who realize Thusness, he saw the enlightening being Universally Good sitting on a lion seat in the calyx of a great jewel lotus in front of Vairocana Buddha, the perfectly enlightened one, in an ocean of enlightening beings, his body standing out among the whole assembly, unexcelled by any worldlings, looking over all the enlightening beings, his knowledge endless, his range insuperable, his sphere inconceivable, having arrived at equality of past, present and future and attained equality with all buddhas.

He saw clouds of light rays as numerous as atoms in all buddha-lands emanate from each of Universally Good's pores and illumine all worlds throughout the space of the cosmos, relieving the pain of all beings. He saw as many auras of light as atoms in all buddha-lands emanate from Universally Good's body, increasing the ecstasy of all enlightening beings. He saw clouds of fragrant flames of various colors emanate from Universally Good's head and pores, pervading the audiences of all buddhas and showering on them. He saw as many clouds of all kinds of flowers as atoms in all buddha-lands emanate from each of Universally Good's pores, filling the audiences of all buddhas and showering on them. He saw as many clouds of all kinds of fragrant trees as atoms in all buddha-lands emanate from each of Universally Good's pores, adorning all universes throughout space with fragrant trees budding with inexhaustible aromatic powders and oils, showering on the audiences of all buddhas. He saw clouds of all kinds of cloth emanate from every pore, covering all universes throughout space and decorating them. He saw clouds of streamers, ornaments, strings of pearls, and wish-fulfilling

jewels, numerous as atoms in all buddha-lands, emanate from every pore, filling the assemblies of all buddhas and showering on them to fulfill the wishes of all beings. He saw clouds of jewel trees, as many as atoms in all buddha-lands, emanate from every pore, filling all universes in space, adorning them with blooming jewel trees and showering great rains of jewels on the audiences of all buddhas. He saw multitudes of embodiments of celestial beings, as many as atoms in all buddha-lands, emanate from every pore, filling all worlds praising the enlightening being. He saw multitudes of phantom embodiments of the celestial beings in all the brahma-worlds emanate from every pore, asking the enlightened buddhas to turn the wheel of the teaching. He saw multitudes of embodiments of all the celestials in the realm of desire emanate from every pore, receiving the cycles of teaching of all buddhas. He saw multitudes of all buddha-lands of past, present, and future, as many as atoms in all buddha-lands, emanate from each pore in each mental moment, pervading all universes throughout space as places of rest, salvation, and refuge for beings with no place of rest, no savior, no refuge. He saw multitudes of all buddha-lands, as many as atoms in all buddha-lands, filled with congregations of inspired enlightening beings, emanate from every pore, pervading all universes throughout space, conducive to the purification of beings of lofty resolve. He saw multitudes of pure lands with defilement, as many as atoms in all buddha-lands, emanate from every pore in each moment of thought, pervading all universes throughout space, conducive to the purification of defiled beings. He saw multitudes of defiled lands with mental purity, as many as atoms in all buddha-lands, emanate from every pore in each moment of thought, pervading all universes throughout space, conducive to the purification of wholly defiled beings. He saw multitudes of embodiments of all enlightening beings, as many as atoms in all buddha-lands, emanate from every pore in each instant of consciousness, pervading all universes throughout space, adapting to the conduct of all beings and developing all beings to supreme perfect enlightenment. He saw multitudes of embodiments of enlightening beings, as many as atoms in all buddha-lands, emanate from every pore in each mental moment, pervading all universes throughout space, invoking the names of all buddhas in order to increase the roots of goodness of all beings. He saw multitudes of embodiments of enlightening beings, as many as atoms in all buddha-lands, emanating from every pore, pervading all universes throughout space, in all buddha-lands presenting the accomplishment of all roots of goodness of all enlightening beings, from the first arousal of the aspiration for enlightenment. He saw as many multitudes of enlightening beings as atoms in all buddha-lands emanate from every pore, in each and every buddha-land illustrating the oceans of vows of all enlightening beings for the perfection of the practice of universally good enlightening beings. He saw as many clouds of practices of the enlightening being Universally Good as atoms in all buddha-lands emanate from every pore, raining showers fulfilling the wishes of all beings, increasing the flood of joy of attainment of omniscience. He also saw as many clouds of perfect enlightenment as atoms

in all buddha-lands emanating from every pore, showing perfect enlightenment in all buddha-lands, increasing the great spiritual energy of attainment of omniscience.

Then Sudhana, having seen this manifestation of Universally Good's mystic power, happy, fulfilled, enraptured, uplifted, delighted, joyful, contemplated the body of Universally Good further and saw, from every part of his body and every pore, the billionfold world, with its masses of air, earth, and fire, its oceans, continents, rivers, jewel mountains, polar mountains, peripheral mountains, villages, cities, towns, communities, districts, forests, dwellings, populations, hells, animal realms, underworlds, realms of titans, dragons, birds, humans, and celestials, realms of desire, formless realms, its bases, foundations, and forms, its clouds, lightning, stars, nights, days, and fortnights, half years and years, intermediate eons and eons. And as he saw this world, in the same way he saw all the worlds to the east, and as in the east he saw all the worlds in all directions, in the south, west, north, northeast, southeast, southwest, northwest, the nadir and the zenith. By way of reflections he saw the emergence of all buddhas, along with their circles of enlightening beings, as well as other beings, and he saw the succession of all worlds in past eons in this world, all that in one mark of greatness of the body of Universally Good—the emergence of all the buddhas, the circles of enlightening beings, the sentient beings, the abodes, the days and nights, the ages. In the same way he also saw all the buddha-lands of the future. And just as he saw the succession of past and future worlds in this world, in the same way he saw the successions of all past and future worlds in all worlds in the ten directions, through each mark of greatness and each pore on the body of the enlightening being Universally Good, all in perfect order, not mixed up with one another.

And just as he saw the enlightening being Universally Good sitting on a jewel lotus calyx lion seat before Vairocana Buddha displaying this miracle, likewise he saw him displaying the same miracle in the world Padmashri of Bhadrashri Buddha in the east; and as in the east, he also saw the enlightening being Universally Good sitting on a jewel lotus calyx lion seat in the presence of all buddhas in all worlds everywhere displaying this same miracle, and from each individual body of Universally Good he saw all objects of past, present, and future appearing in reflections, and likewise saw all lands, all beings, all buddhas emerging, and all congregations of enlightening beings appearing as reflections; and he heard the voices of all beings, the voices of all buddhas, the turning of the wheel of teaching of all buddhas, the presentation of all advice and instruction, the attainments of all enlightening beings, and the mystic powers of all buddhas.

Having seen and heard this inconceivable miracle of the enlightening being Universally Good, he attained ten states of consummation of knowledge. What were these ten? He attained the state of consummation of knowledge physically pervading all buddha-lands in a moment of thought. He attained the state of consummation of holistic knowledge going to the presence of all buddhas. He attained the state of consummation of knowl-

edge serving all buddhas. He attained the state of consummation of knowledge asking about the Teaching and receiving answers from each and every buddha. He attained the state of consummation of knowledge of meditation on the cycles of teaching of all buddhas. He attained the state of consummation of knowledge of the inconceivable miracles of buddhas. He attained the state of consummation of knowledge to expound one expression of truth forever by means of inexhaustible specific knowledge of all truths. He attained the state of consummation of direct knowledge of the ocean of all truths. He attained the state of consummation of knowledge of all principles of the realm of reality. He attained the state of consummation of knowledge to live together with the thoughts of all beings. He attained the state of consummation of knowledge of instantaneous direct witness of the practice of the enlightening being Universally Good.

To Sudhana, who had realized these states of consummate knowledge, Universally Good extended his right hand and laid it on his head. With Universally Good's hand on Sudhana's head, as many concentrations as atoms in all buddha-lands entered into Sudhana, and by each concentration he entered into as many oceans of worlds as atoms in all buddha-lands; as many hitherto unseen provisions for omniscience as atoms in all buddha-lands accrued to him; as many origins of elements of omniscience as atoms in all buddha-lands became manifest to him; he rose up for as many great undertakings for omniscience as atoms in all buddha-lands; he entered into as many oceans of vows as atoms in all buddha-lands; he went forth on as many emancipating paths of omniscience as atoms in all buddha-lands; he was involved in as many practices of enlightening beings as atoms in all buddha-lands; he was boosted by as many floods of omniscience as atoms in all buddha-lands; he was illumined by as many lights of knowledge of all buddhas as atoms in all buddha-lands.

Just as in this world, in the presence of Vairocana Buddha, the enlightening being Universally Good extended his right hand and laid it on Sudhana's head, in the same way Universally Good sitting at the feet of all buddhas in all worlds extended his right hand and laid it on Sudhana's head. In the same way, sitting at the feet of all buddhas in all worlds within the atoms of all worlds Universally Good extended his right hand and laid it on Sudhana's head. And just as facets of truth entered Sudhana as he was touched by the hand of Universally Good at the feet of Vairocana Buddha, likewise facets of truth entered Sudhana in various ways as he was touched by the multitudes of hands extended from the bodies of all the Universally Goods.

Then the great enlightening being Universally Good said to Sudhana, "Did you see my mystical projection?"

Sudhana said, "I saw, noble one. But only a buddha could understand such an inconceivable mystical projection."

Universally Good said, "I practiced for as many eons as atoms in untold buddha-lands, seeking the mind of omniscience, and in each immense eon I associated with as many buddhas as atoms in untold buddha-lands, to purify the aspiration for enlightenment. And in each immense eon I made great

sacrifices, giving away everything, announced in all worlds, fulfilling all beings, storing virtue for omniscience. And in each immense eon I made as many great sacrifices as atoms in untold buddha-lands, extreme sacrifices, seeking the qualities of omniscience. And in each immense eon I gave up my body untold numbers of times, and I gave up kingships, villages, cities, towns, counties, and communities, and I gave up dearly beloved companions, so hard to give up, and I gave up spouses and children. I gave away the flesh of my own body and gave blood from my own body to beggars, and I gave away my bones and marrow. I gave away my limbs, my ears and nose, my eyes and tongue, caring only for buddha-knowledge and not for my physical life. In each immense eon I gave away as many of my own bodies as atoms in untold buddha-lands, seeking from my own bodies the unsurpassed head of omniscience which rises beyond all worlds. And as I did in each immense eon, so also did I do in oceans of great eons as numerous as atoms in untold buddha-lands. In each immense eon I honored and served as many buddhas as atoms in untold buddha-lands, providing food and clothing, shelter, furniture, medicine, and other necessities. And I went forth into the tutelage of each buddha, applied the instructions of all buddhas, and I hold their Teaching.

“I do not know of a single thought in all those oceans of eons in which I neglected the instructions of the buddhas. I am not aware of having had a single malicious thought in all those eons, or an egotistic thought, or a selfish thought of possession, or a thought of difference between self and others, or a thought of parting from the path of enlightening beings, or a thought of weariness at staying in the world, or a thought of depression, or a thought deluded by hindrances, or any thought apart from the aspiration for enlightenment, the invulnerable asylum of invincible knowledge, directed toward preparations for omniscience.

“All oceans of eons would be exhausted in telling of my past efforts to purify buddha-lands, my compassionate efforts to save, develop, and purify all beings, my efforts to serve buddhas, my efforts in listening to teachers in quest of truth, my self-sacrifice for the sake of absorbing truth, my sacrifice of life to protect truth. Of all the oceans of teachings, there is not a single statement that I did not get by giving up rulership, that I did not get by giving up all that exists, by undertaking the salvation of all beings, by contemplating my own being, by undertaking to attain higher states ahead, by undertaking to produce the light of all worldly knowledge, by undertaking to produce the light of all transmundane knowledge, by undertaking to produce mundane happiness for all sentient beings, by undertaking to tell of the virtues of all buddhas. Thus it would take up as many eons as atoms in untold buddha-lands to tell of the accomplishment of my past endeavors.

“By such power of preparation, power of accomplishment of assemblage of root causes, power of lofty resolution, power of accomplishment of virtues, power of contemplation of all truths as they are, power of the eye of wisdom, power bestowed by buddha, power of great vows, power of great compassion, power of thoroughly purified mystic knowledge, power of the

care of spiritual benefactors, I attained the ultimately pure body of reality, which is continuous and unfragmented throughout past, present, and future. I also purified an unexcelled physical body, beyond all worldlings, appearing to all beings according to their mentalities, omnipresent, in all buddha-lands, abiding everywhere, showing all kinds of mystical projections everywhere, visible in all worlds.

"Look at this body I have achieved, produced over endless multitudes of eons, hard to get to appear even in decillions of eons, hard to get to see. Beings who have not planted roots of goodness cannot even hear of me, much less see me. There are beings who become irreversible on the way to supreme perfect enlightenment just by hearing my name; there are those who become irreversible just by seeing me, those who become irreversible just by contact with me, those who become irreversible just by following me, those who become irreversible just by associating with me, those who become irreversible by seeing me in a dream, and those who become irreversible on the way to supreme perfect enlightenment by hearing my name in a dream.

"Some beings become mature by remembering me for a day and a night; some become mature remembering me for a fortnight, some a month, some a year, some a century, some an eon, some a hundred eons, and some up to as many eons as atoms in untold buddha-lands. Some become mature remembering me for one lifetime, some a hundred lifetimes, some up to as many lifetimes as atoms in untold buddha-lands. Some become mature by seeing my radiance, some by seeing emanation of light beams, some by feeling the earth quake, some by seeing my physical form, some by being encouraged. Thus beings become irreversible toward supreme perfect enlightenment through as many means as atoms in a buddha-land. Furthermore, whoever hears of the purity of my buddha-land shall be born in pure buddha-lands, and whoever sees the purity of my body will be born in my body. Behold the purity of this body of mine.

Then Sudhana, contemplating the body of the enlightening being Universally Good, saw in each and every pore untold multitudes of buddha-lands filled with buddhas. And in each buddha-land he saw the buddhas surrounded by assemblies of enlightening beings. And he saw that all those multitudes of lands had various bases, various forms, various arrays, various perimeters, various clouds covering the skies, various buddhas appearing, various enunciations of cycles of the Teaching. And just as he saw this in each pore, so also in all pores at once, in all the marks of greatness, all the embellishments, all the limbs and parts of the body; and in each he saw multitudes of lands, with as many multitudes of projected bodies of buddhas, as atoms in all buddha-lands, emerging and filling all worlds in the ten directions developing beings toward supreme perfect enlightenment.

Then Sudhana, edified by the advice and instruction of the enlightening being Universally Good, entered into all the worlds within the body of Universally Good and developed the beings toward maturity. Furthermore, the light of knowledge and roots of goodness accumulated by Sudhana in going

to, meeting, and attending as many spiritual benefactors as atoms in a buddha-land did not amount to even a minute fraction, not to any calculable fraction, of his accumulation of roots of goodness concomitant with seeing Universally Good. As many successive buddha-lands as he had entered from his first determination up to his seeing Universally Good, he entered more, successive oceans of buddha-lands, with attributes as numerous as atoms in untold buddha-lands, in a single pore of Universally Good in each moment of thought. And as in one pore, so in all pores; in each moment of thought passing as many worlds as atoms in untold buddha-lands, passing the worlds of endless eons at a step, he still did not come to the end—he did not come to the end of the successions of oceans of lands, of the matrices of oceans of lands, of the differentiations of oceans of lands, of the interpenetrations of oceans of lands, of the origins of untold oceans of buddha-lands, of the dissolutions of oceans of lands, of the arrays of oceans of lands, of the matrices of oceans of appearances of buddhas, of the interpenetrations of oceans of appearances of buddhas, of the origins of oceans of appearances of buddhas, of the dissolutions of oceans of appearances of buddhas, of the oceans of congregations of enlightening beings, of the successions of oceans of congregations of enlightening beings, the matrices of oceans of congregations of enlightening beings, the differentiations of oceans of congregations of enlightening beings, the unity of oceans of congregations of enlightening beings, the formations of oceans of congregations of enlightening beings, the dissolutions of oceans of congregations of enlightening beings, the entrances of realms of sentient beings, the entrances of instantaneous knowledge of faculties of sentient beings, the penetrations of knowledge of sentient beings' faculties, the developmental guidance of sentient beings, the profound states of occult powers of enlightening beings, or the multitudes of enlightening beings' accessions to and supercessions of the stages.

He traveled and contemplated in a land for an eon, in another for up to as many as eons as atoms in untold buddha-lands, without moving from that land. In each moment of consciousness he entered infinite oceans of lands and developed sentient beings toward supreme perfect enlightenment. This continued as he gradually attained equality with Universally Good in terms of the ocean of vows of practice of the universally good enlightening beings, equality with all buddhas, equality of pervasion of all lands, equality of fulfillment of practices, equality of manifestation of the miracle of attainment of enlightenment, equality of turning the wheel of teaching, equality of purity of intellect, equality of voice and articulation, equality of power and expertise, equality of the enlightened state, equality of universal love and compassion, equality of the spiritual metamorphoses of the inconceivable liberation of enlightening beings.

Then the great enlightening being Universally Good, thus explaining courses of eons, as many eons as atoms in the untold buddha-lands in the succession of worlds, went on to make a vow:

As many buddhas as there may be in any world

Throughout the ten directions, throughout past, present, and future,
I honor them all, without exception,
Pure in body, speech, and mind.

With as many bodies as atoms in all lands
I bow to all buddhas,
With a mind directed to all buddhas,
By the power of the vow of the practice of good.

In a single atom, buddhas as many as atoms
Sit in the midst of enlightening beings;
So it is of all things in the cosmos—
I realize all are filled with buddhas.

I laud all the buddhas therein,
Expounding in all languages
The qualities of all buddhas,
With endless oceans of manifestations.

With the finest flowers, garlands,
Musical instruments, perfumes and parasols,
The finest lamps and incenses,
I make offerings to those buddhas.

With the finest clothes, fragrances,
And mountainous baskets of aromatic powders,
With the finest of all kinds of adornments
I make offerings to those buddhas.

Whatever be the best of offerings,
I produce them for all buddhas;
By the power of devotion to the practice of good,
I honor and serve all buddhas.

Whatever evil I may commit
Under the sway of passion, hatred, or folly,
Bodily, verbally, or mentally,
I confess it all.

And whatever the virtue of beings everywhere,
Hearers, saints, self-conquerors,
Enlightening beings and buddhas,
In all that I do rejoice.

And all the Lamps of the Worlds in the ten directions
Who have realized enlightenment and attain nonobstruction

I seek as guides, that they may turn
The supreme wheel of teaching.

And those who wish to manifest extinction
I petition respectfully to remain
For eons as many as atoms in the land
For the welfare and happiness of all beings.

By honor, service, and direction,
By appreciating, seeking, and requesting teachings,
Whatever good I have accumulated,
I dedicate it all to enlightenment.

May the buddhas of the past be honored,
As well as those now in the worlds of the ten directions,
And may those of the future be at ease,
Filled with joy, having realized enlightenment.

May all the lands of the ten directions
Be purified, supreme, and filled
With buddhas and enlightening beings
At the tree of enlightenment.

May all beings in the ten directions
By happy and well;
May all beings' righteous aim be successful,
May their hope be realized.

As I am carrying out enlightenment practice,
May I recall my lives in all states;
In every lifetime, as I die and am reborn,
May I always transcend the mundane.

Learning from all buddhas,
Fulfilling the practice of good,
I will practice pure conduct,
Always free from defect.

I will expound the Teaching
In the languages of gods and dragons,
In the languages of demons and humans,
And of all living beings.

May those engaged in the ways of transcendence
Not stray from enlightenment;
And may all evils to be inhibited

Be thoroughly extinguished.

I will traverse the paths of the world
Free from compulsion, affliction, and delusion,
Like a lotus unstained by water,
Like the sun and moon unattached in the sky.

Extinguishing all the miseries of bad states
And bringing all beings to happiness,
I will act for the welfare of all beings
In all lands everywhere.

According with the conduct of sentient beings
While fulfilling the practice of enlightenment,
And cultivating the practice of good,
Thus will I act throughout future eons.

May I always be in communion
With those who share my practice;
Physically, verbally, and mentally,
I will carry out vows as one practice.

And may I always be with my benefactors,
Who teach me the practice of good;
May I never displease them.

May I always see the buddhas face to face,
Surrounded by enlightening beings;
I will make fine offerings to them
Forever, unwearied.

Preserving the true teaching of buddhas,
Illumining the practice of enlightenment,
And purifying the practice of good,
I will practice for all future eons.

Migrating through all states of being,
Having acquired inexhaustible virtue and knowledge,
May I become an inexhaustible treasury of wisdom and means,
Concentration, liberation, and all virtues.

As I carry on the practice of enlightenment,
May I see the inconceivable buddhas sitting among enlightening beings
In the lands as numerous as atoms
That are in each atom.

Thus may I perceive the oceans
Of buddhas and lands of all times
In each point in the ten directions
As I practice for myriad eons.

May I ever penetrate the eloquence of buddhas,
The voices of all buddhas which adapt to mentalities,
The purity of articulation of all buddhas,
By the sounds of the ocean of tones in a single utterance.

Into those infinite voices
Of all buddhas of all times
May I enter by buddha-power,
Turning the wheel of teaching.

May I enter all eons
Of the future instantly,
And may I act in all eons
Of all times within an instant.

May I see all buddhas of all times
In one instant
And always enter their sphere
By the magical power of liberation.

May I produce the arrays of all lands
Of all times in an atom,
May I thus perceive all the arrays
Of buddha-lands in all the ten directions.

Learning the teachings of
The Lamps of the Worlds to come,
I visit all the Guides
Who have passed away to eternal rest.

By occult powers, swift in all ways,
By the power of knowledge, all-sided,
By the power of practice, with all virtues,
By the power of universal love,
By the power of goodness, all pure,
By the power of knowledge, unobstructed,
Gathering the power of enlightenment,
Clearing away the power of acts,
Destroying the power of afflictions,
Vitiating the power of demons,
May I fulfill all powers

Of the practice of good.

Purifying oceans of lands,
Liberating oceans of beings,
Observing oceans of truths,
Plumbing oceans of knowledge,
Perfecting oceans of practices,
Fulfilling oceans of vows,
Serving oceans of buddhas,
May I practice, untiring, for oceans of eons.

The lofty vows of enlightenment practice
Of the buddhas of past, present, and future
May I fulfill completely,
Practice what is good, and realize enlightenment.

All who share in the practice
Of the sage of Universal Good,
The foremost offspring of all buddhas,
I name them good.

Pure in body, speech, and mind,
Pure in conduct, with a pure land,
As the sage is named Good,
May I become thus equally.

May I carry out the vow of Manjushri
To totally purify the practice of good;
Tireless through all future ages,
May I fulfill all those tasks.

May there be no limits to practice,
And no limit to virtues;
Persisting in infinite practices,
I know all their miraculous creations.

As long as the earth exists,
As long as all beings exist,
As long as acts and afflictions exist,
So long will my vow remain.

Let me give the buddhas all worlds
In the ten directions adorned with jewels,
Let me give celestials and humans supreme happiness
For eons as many as atoms.

Those who develop respect and devotion
On hearing this supreme dedication,
Seeking supreme enlightenment,
Will be most blessed.

They will have abandoned all evils
And all bad associates
And will quickly see Infinite Light,
If they have this vow of enlightening practice.

Great is their gain, worthwhile their life,
Auspicious their birth as humans;
They will soon be like
The universally good enlightening being.

Those who have committed hellish crimes
Under the sway of ignorance
Will quickly put an end to them all
When this practice of good is expounded.

Endowed with knowledge, distinction, and nobility,
Invulnerable to false teachers and demons,
They will be honored
By all in the triple world.

They will quickly go to the
Tree of enlightenment
And sit there for the benefit
Of all living beings;
They will realize enlightenment,
Turn the wheel of teaching,
And conquer the devil
And all its cohorts.

Buddha knows those who hold this vow to practice good,
Who cause it to be told of and taught;
The fruit of this is supreme enlightenment—
Do not entertain any doubt.

As the hero Manjushri knows, so too does Universal Good;
As I learn from them I dedicate all this virtue.
By the supreme dedication praised by the buddhas of all times
I dedicate all this virtue to the practice of highest good.

Acting in accord with the time, may I remove all obstructions,
May I see Infinite Light face to face and go to the land of bliss.

There, may all these vows be complete;
Having fulfilled them, I will work for the weal of all beings in the world.

Let me abide in the circle of that buddha, born in a beautiful lotus,
And receive the prophecy of buddhahood there in the presence
Of the buddha of Infinite Light.

Having received the prophecy there, with millions of emanations
I will work for the weal of beings everywhere, by the power of Buddha.

By whatever virtue I accumulate, having invoked the vow to practice good,
May the pure aspiration of the world be at once all fulfilled.

By the endless surpassing blessing realized from dedication
To the practice of good,
May worldlings submerged in the torrent of passion
Go to the higher realm of Infinite Light.

The Buddha said, "Sudhana, those enlightening beings led by Manjushri, the monks developed by Manjushri, Maitreya, and all the enlightening beings of the age of virtue, the great enlightening beings gathered in various worlds, as numerous as atoms, led by Universally Good, appointed inheritors of spiritual sovereignty, the great disciples led by Shariputra and Maudgalyayana and their circle, as well as celestial and human beings, were elated and they applauded what the blessed enlightening being Universally Good had said."